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THE
CHRISTIAN TEMPER:
BEING A
SUMMARY
OF

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Dr. EVANS'S Practical Discourses,

To which are subjoined under each Head,
Some of the LEADING THOUGHTS, with References
to the ORIGINAL: as likewise an APPENDIX, con-
taining the LIFE of this excellent AUTHOR.

Designed for general USE, but more particularly for a
young Gentleman going to reside in the EAST-INDIES.

*God loves them who love him, and they who seek him early
shall find him. PROV. viii. 17.*

*He is about our Path, and about our Bed, and spieth out all
our Ways. Psalm cxxxix. 2.*

*Let us therefore as Servants of Christ, be doing his Will from the
Heart. Ephes. vi. 6.*

L O N D O N :

Printed for J. BUCKLAND, in Pater-Noster-Row ; and
E. DILLY, in the Poultry.

M D C C L X I.

*This SUMMARY is intended to assist the Reader in clearly comprehending,
easily retaining, and readily recollecting the ORIGINAL ; and they are
therefore sold together for Ten Shillings ; but such as want to purchase THIS
separately, may have it for Eighteen-Pence, by applying to their Booksellers,
either in Town or Country.*



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To Mr. N—— S——.

My Dear Son,

THE long and hazardous Voyage which you are now about taking to the East-Indies, and the necessary Duration of your Residence in so hot and very distant a Climate, cannot but raise the most tender and affecting Sentiments in the Breast of a Parent, ever anxious for the *temporal* and *eternal* Welfare of his Children.—I need not add that I could never have consented to SUCH A SEPARATION, had not my large Family, and your entire Approbation of this Settlement, been the Motives which determined me. — You well know that even a slight Intimation of *your Dislike* was to me a sufficient Reason for rejecting a very kind and apparently advantageous Offer to send you into SPAIN: In which Situation our Correspondence would have been frequent, and I might *then* continually have hoped for some Opportunity of seeing you.— Desirable Interviews! the Loss of which I cannot but most tenderly regret; for *now*, when I consider how far I am advanced in Life, I can scarcely flatter myself with the Expectation of ever seeing you any more: Perhaps I may not even live to *bear* of the Fruits of your present Establishment, how promising soever in its remoter Prospect.

The Improvement you may make in your Fortune, though the reasonable Object of our Wishes, is by no Means what lies the nearest to my Heart.—If God Almighty shall be pleased to bestow Riches upon you with his Grace to use them properly, Wealth is doubtless *then* a Blessing, and may it be your Portion! But whether you are to be rich in this World's Goods, or not, be fully assured that there is a * Treasure (vastly superior even to the Diamond Mines of † Golconda) which ought to be your principal Pursuit, and if you fail therein, all your other Acquisitions will be trifling and vain.—There is but one Way of securing Happiness, and that is *by preserving always a Conscience void of Offence towards God and towards Men*:—If your Duty towards God should be forgotten, a due Sense of what you owe to your Neighbour and yourself can never be preserved: And every Deviation from the Paths of Virtue and Religion is an unquestionable Departure from Happiness.

Hear then the affectionate Voice, the most earnest Exhortation of a Parent, who being absent, who perhaps being dead, may yet speak to and instruct you. — Take from his Hand what, if rightly used, you will find an invaluable Present, the excellent Book, which this Dedication accompanies, and recommends

* See Prov. xiii. 5.

† The Diamond Mines in the Kingdom of Golconda, are near to M. drais, or Fort St. George, as 'tis frequently called, from the East-India Company's Fort there. This is deemed the Metropolis of their Settlements in India; and here the young Gentleman was the Directors appointed to reside.

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—You have with it the Summary of each Discourse, drawn up purposely for your Use by myself and Friends, not to spare you the Pains of reading and attending to every Sentence of the Author himself, but to give you a Specimen * of the Method, which Persons of the best Judgment frequently use for the better Recollection of their Memory, and by which you may imprint these truly Christian Doctrines more forcibly upon your Mind.—You know the Value I have long had for this Treatise of Dr. *Evans's*, and the Use I have made of it in my own Family ; particularly on Sunday Evenings.—I have had the Satisfaction to find that many Persons of the greatest Learning and Piety have concurred with me in Opinion concerning the Author and his Work ; but let *your* Knowledge and Observations arise from your own Acquaintance with his Sentiments, and not merely from my Recommendation. I will only remark to you that it is wrote on a well-digested Plan, and contains a concise yet comprehensive Body of practical Divinity ; such as Christ himself taught, not suited to the distinguishing Tenets of any Sect

* Dr. Waterland in his Advice to a young Student at the University, recommends “ Taking down the general and particular Heads of a Sermon, in a Quarto Paper-Book—marking the general Heads with capital Figures in the Middle of the Paper, and the particular Heads with small Figures at the Side. By which Method, says he, the Substance of a whole Sermon may be had in a very little Compass :—It will thus be both comprehended and retained the better ; and it can hardly be imagined how it will profit and improve in practical Divinity.”

or Party; nor to the Discussion of perplexing vain and unprofitable Questions; but to produce that heavenly Disposition of Mind, which will incline the frail Inhabitant of this Earth to thirst after Immortality, “*As the Hart panteth after the Water Brooks:*” To convince us that evangelic Faith, and evangelic Obedience (by which I mean the Fruits of vital Holiness proceeding from a firm Faith in Jesus Christ) are never to be separated or distinguished; but that at all Times they remain invariably the same: That every Attempt to separate them is productive of Error, Confusion, and Distraction; and that the true Christian Spirit is a Spirit of universal Benevolence, Love, and Charity.

Let these Principles, my dear Son, be your *constant** Study, that so they may become deeply rooted in your Heart, and the Exertion of them *familiar* to you.—Here you have the full and clear Description of that Temper, which our great Lord and Master Jesus Christ (to whom we owe the most grateful Submission)

* By your CONSTANT STUDY is here meant such a thorough Acquaintance with, and regular Digestion of this truly useful Author's Plan, Method, and Arguments, as will enable a Person to recollect and apply them upon every Occasion. As for Instance, in Times of Affliction, Temptation, public and private Worship, worldly Business and Correspondence, Amusements, or Recreations, and the like; so that the due Frame of Mind and Rule of Action may in no Case be wanting; but that the Christian Temper may become habitual.—The Treasures of such a Book will amply repay it's daily Inspection during the longest Life, and are never to be exhausted; but the most steady Attention, and Perseverance is required, to become Master of such an Author in the Manner as is above described; and a Summary, like this, is very necessary to assist all such as are properly disposed to make use of it; and can scarcely fail of doing Good, where any such Purpose is likely to be answered by Reading.

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requires from his Followers; and which is the indispensable Qualification for your Admission into his Kingdom: Learn therefore daily to measure your own Heart by this Standard, and its Defects and Attainments cannot be hid from you: But then judge impartially upon the Comparison, always remembering, that in this Case every Deceit is Self-Delusion.

The many idolatrous Temples which will present themselves to your View at *Madras*, cannot fail, I should imagine, of impressing upon your Mind the deepest Regard for the Christian Religion.—The Errors and Superstition of the Heathen Theology are a powerful Contrast to the Purity and Simplicity of the Gospel—and although many Christians by residing amongst these Eastern Pagans have made Shipwreck of their Faith, and from a Contempt of *false* Religions, proceeded to a Disbelief of the *true*; yet their Infidelity may be ascribed not to the Insufficiency of their Religion, but to their own superficial Knowledge or Indifference about it. Had the Seed met with a kindly Soil in their own Breasts, it would have taken such deep Root *as not to be scorched and withered away* *.—Your principal, or rather your only Preservative against a Danger of this Kind, is to keep up a regular and constant Intercourse with your God by Prayer.—Take heed therefore, my dear Son, that

* Read the Parable of the Sower, *Matth. xiii. 6.*

you

you fail not *in this*, (especially in the Morning and Evening of every Day) for if you do, I am very sensible that all my other Advice will be in vain. Be therefore extremely careful that the Force of bad Examples may never lead you into the Difuse of Prayer; as the *habitual* Use of it is the best Means for the Attainment and Security of every Virtue; and as the Neglect of it is pregnant with innumerable, and perhaps irretrievable Evils both in this World, and in that which is to come.

I have recommended but few religious Books to you, not only as the important Engagements of your Business, and the occasional Relaxations so essential to your Health in such a Climate will preclude much Application to Reading, but likewise, because the different Opinions of truly pious and well-meaning Writers on religious Subjects too often occasion Doubts and Scruples. — The Excellence of Dr. *Evans* is that his Work is evidently taken from that pure Fountain of divine Truths, the Holy Scriptures; the Substance of which he has judiciously collected, explained, and enforced. — This is indeed an Excellence very different, and of a much superior Kind to Elegance of Style, or Purity of Diction. — Were *these* to be the principal Objects of the Reader's Attention, as they were by no Means that of the Author, he might not perhaps be secure from Criticism or Censure.

Be very diligent then, in searching this rich Magazine of Divine Knowledge; and observe in the Life of Dr. Evans (printed purposely in the

the Appendix) the happy Effects which result from the *Christian Temper*.——And may that Holy Spirit, who has *promised his Assistance to all that * ask it*, and who blessed that good Man's Labours with Success, give his Blessing to your Endeavours after the *thorough Knowledge*, the *ready Application*, and the *constant Practice* of these admirable Rules, which are here laid down.——Remember that they are not the Devices of Men, but the written Word of God, so methodically and clearly displayed to your View, as may be sufficient to make you “*wise unto Salvation*.”——And although the Children of this World, by the Exertion of superior Industry, should appear wiser in their Generation than the Children of Light; yet is the *Knowledge and Fear of God* †, at all Times Man's truest Wisdom, and “*the one Thing needful*,” which, that you may so seek as effectually to find, and reap the blessed Fruits, when Toil and Time itself shall be no more, is the earnest and incessant Prayer of, my dear Child,

Your most affectionate Father,

N——,
Jan. 21, 1761.

J. S.

* *Luke*, Ch. xi. 13. † *Prov.* xi. 10.

P. S. As you are now of an Age when Admonitions are generally most wanted, and I can no longer give them *in Person*, let me conjure you to attend to *this only Method* in which I can convey Them.—Reflect often on my anxious Concern for your Welfare—And when under
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any Temptations from bad Examples, or otherwise, prevail on yourself to retire for a few Minutes, and very deliberately read over these short, but most affectionate parental Instructions.—It is to be hoped they may conduce to preserve, or to restore that serious turn of Mind, which Vice and Infidelity will not fail to ridicule ; and which the trifling empty Conversations, introduced by Folly, and authorized by Fashion, will *insensibly* tend to dissipate.—In short, my Son, be mindful to unite the Wisdom of the Serpent, with the Harmlessness of the Dove, in every Part of your Conduct.—Avoid all Pride, Vain-Glory, and Hypocrisy ; but never have *the Meanness* to be ashamed of conversing, and acting like a *Christian*.

P R E F A C E.

IT appears by the foregoing Dedication with what View, and for whose particular Use the following SUMMARY was made: But as there was a Necessity for compleating it in less Time than was consistent with my various and indispenfible Avocations, I had Recourse to several Gentlemen of distinguished Abilities, to whose kind Assistance on the Occasion I am indebted for the far greatest and most accurate Part of this SUMMARY.—Gratitude obliges me to make this Acknowledgment; tho' I am not at Liberty to mention their Names: It must therefore suffice to say, that they were animated by the same Christian Temper as the worthy Author; and agreed with me in Opinion as to Him and his Work, notwithstanding he was of a different Communion from the major Part of us.

I readily admit the superior Excellence of some particular Discourses by Tillotson, Clarke, Barrow, and other eminent Men, on some of the same Subjects which Dr. Evans has wrote upon; yet I do not recollect any Treatise, or Collection of Sermons, which constitutes so regular a Plan, and is comprized within so small a Compass as *this*.—This Fullness, Precision, and Brevity, were the sole Circumstances which determined my Choice:—Nor can indeed any reasonable Objection be made to the Preference which I, as a *Churchman*, have here given to the Works of a *Dissenter*. For if that celebrated Writer Dr. Stanhope, Dean of *Canterbury*, could translate and paraphrase the Book of a Roman Catholic, (viz. *Thomas à Kempis*) without Impeachment of adopting *popish* Tenets; surely I may, with equal Propriety at least, be permitted to give my Sentiments on the Performance of a Protestant Divine, without incurring malevolent Suspicions of any Deficiency in my Attachment to the *Established Church*.—The Preheminence of the latter, in my own Estimation, does not, and

truly ought not, to imply that I am under a Necessity of condemning the Scriptural Doctrines of those who differ from me only in the Modes and Forms of Worship.—Were I to do so, sure I am, that however I might applaud my Head for the Sagacity of my Judgment, I could not but upbraid my Heart for the Defect of my Charity; and for the Neglect of Christ's grand Precept, "*Love one another, that by this all Men may know ye are my Disciples.*"—I heartily pity *Bigotry of every Kind*, and cannot but observe, that there is scarcely any better Preservative against that *Narrowness of Mind*, which dictates such Reflections as I am now endeavouring to obviate, than this Treatise of Dr. Evans's. I would therefore *particularly* recommend it to the Perusal of all who have any Sort of Tendency to so uncharitable a Disposition.—True Christianity (such as he describes) inspires the Soul with the most generous Sentiments, enlarges our Capacities, and transforms us into the Image of the DIVINE PERFECTIONS.—In our general Intercourses with the Community, Christianity renders us strictly observant of every moral Duty, and gives the highest Lustre to every Office of Humanity and Benevolence.—In our religious Exercises, Christianity prescribes fervent Devotion with temperate Zeal, precludes the Narrowness and Heat of Bigotry, the Fever and Flights of an enthusiastick Mind, the Gloom of Superstition, and the Insanity of Fanaticism.

I am far from designing to confine any Reader *solely* to the Use of this particular Treatise how much soever I may esteem it: Other religious Books are not only serviceable, but necessary: I have therefore made for my Son a small * Collection of

* *I print a List of this Collection, that any Person under the like Circumstances may, if not otherwise provided, make the same Use of them.—Be it remembered, however, that I don't think myself accountable for every Peculiarity, Sentiment, or Expression of an Author,*

of such as appeared to me most likely to assist him in Prayer, and reading the Holy Scriptures—to acquaint him with Self-Knowledge—to confirm him in practical Religion—to guard him against the Attacks of Infidels, and the Artifices of Romish Priests.

Author, whose Treatise I approve in general, and therefore recommend: It is the Spirit, Design, Use, and even Size, to which I have principally attended; and am too sensible of the Deficiencies of Human Nature, to expect Perfection either in Men, or their Writings.

Nelson's fine Edition, in one Volume, with Cuts, of the Bible, Apocrypha, and New-Testament; illustrated with large Comments and Notes, explaining difficult Passages, correcting Mistranslations, and reconciling seeming Contradictions.—Here too I should have added my much valued Friends, the late very learned, and very worthy Dr. Doddridge's masterly, and most useful Paraphrase on the New Testament, in 6 Quarto Volumes, had his Exposition been less bulky.—The Common-Prayer Book, with Dr. Nicholls's Paraphrase, in Octavo. — Oistervald's Arguments of the Books and Chapters of the Old and New Testament, with practical Reflections, in 3 Vols. 8vo. This well merits the Attention of every Family. — Bp. Gastrel's Christian Institutes. The whole Duty of a Christian is here taught in the very Words of Scripture. — Dr. Squire's (the Dean of Bristol) Indifference for Religion inexcusable. This is an excellent Collection of the Evidences which may be offered in Favour of the Certainty, Importance and Harmony of natural and revealed Religion, and likely to make a lasting Impression upon the Minds of the Readers, so that they may "be ready always to give an Answer to every Man that asketh a Reason of the Hope that is in them." — Dr. Maddox's (late Bp. of Worcester) Protestant's Reasons why he cannot turn Papist, [Price 3d.] This little Piece contains perhaps the strongest Arguments ever penned in so small a Compass against the Artifices of the Romish Priests. — Jenks's Offices of Devotion. In this there is ample Provision made for all the spiritual Wants of a Christian, and it may not only be very useful at the stated Season of Devotion, but be profitably perused at any Interval of Leisure.—Dr. Wilton (late Bp. of Sodor and Man) on the Sacrament. — Dr. Doddridge's Rise and Progress of Religion in the Soul. — His very useful Sermons to young Persons. (as they are entitled) the Third and Sixth of which deserve particular Attention.—And I entreat my Son for some Years to read them at least once in a Quarter.—Nelson's Practice of True Devotion.—Dr. Stonhouse's Friendly Advice to a Patient. This is suitable in general to every sick Person; and proper for the uninstructed in all Conditions of Life.—Dr. Bates on Death, Judgment, Heaven, and Hell.—In this elegant Author there is such a Vivacity of Imagination, and such a Solidity of Judgment, as rarely meet together.

Priests—to teach him Contentment, Patience, and Resignation—to comfort him in Sickness—and to support him in the Hour of Death.—A Collection like *This*, may be varied, contracted, or enlarged occasionally; I shall only observe, that it does not lie within the Compass, or suit the Circumstances of Mankind in general, either to purchase or read *many* Books; nor do I think ^{any} would be greatly improved by it.—Let us only consider how small a Proportion the studious and contemplative Part of the World bears to the Active, the Busy, and the Thoughtless: How few have either Leisure or Inclination to peruse a great Variety of Books, or could be able to *digest them properly* so as to select the *useful* from the *trivial*, the *clear* from the *obscure*, or the *practical* from the *speculative*; and thereby to avoid that Confusion of Ideas, which different Opinions are apt to produce in *undistinguishing* Minds; it will *then* appear that *true* Knowledge is in general much better acquired by reading a *few* Books well chosen, and *attentively* considered, than by a much greater Number turned over in the *curfory* and *superficial* Manner, which is too common.

But I return to our Author—His Plan will appear judicious and methodical, for which Reason I have added it at the End of this Preface, that it may be attentively considered, and retained in Memory.—In the Account of his Life *, we find his Precepts *animated*, and the CHRISTIAN TEMPER *vitally* displayed.—When a Reader is well acquainted with this Work, the Candour he will learn

—Sir Richard Steele's Christian Hero.—The celebrated Mr. Addison's Evidences of the Christian Religion.—Mason on Self-Knowledge. *He shews the Nature and Benefit of this important Science, and the Way to attain it.*—Dr. Young's Night-Thoughts.—Dr. Barrow's excellent Treatise on Contentment, Patience, and Resignation. *The powerful and close Reasoning which distinguishes the Works of this justly admired Author, is here happily employed in demonstrating the Necessity and Fitness of our entire Submission to the Will of God under all Circumstances.*

* See the Appendix at the End of this Summary.

from

from thence will prevent his criticizing upon the Variety of Divisions in these Discourses, though he should be inclined to think some of them might be spared—He will make Allowances for that Manner of Preaching which was in use so many Years ago, and judged proper at that Time for the thorough Discussion of the Points under Consideration; tho' the more concise and modern Way should better suit his own Taste, as it does the Generality of an Audience.—Even Tillotson himself, the great Barrow, Sharp, and their Contemporaries, are now thought to be too full of Divisions and Subdivisions—Possibly some of the *general*, as well as *particular* Heads in all these Writers, might be omitted, especially in an Abridgment, without Injury to the Connection and Chain of Reasoning. But the Views of a wise Reader, like those of the pious Author, will center in something greatly superior to any Consideration of this Kind.—Such a one will learn to divest himself of every Prejudice; will discover the Futility of most of the controverted Points in Religion; will discern how Controversy itself may be extinguished and swallowed up by Charity; and how the Duties of Christianity are to be known and distinguished by the most evident Characters, namely, *by the true and heart-felt * Motives which are peculiar to them.*

There

* Mere Morality may be practised with great Exactness from Motives entirely foreign to those of Christianity: Nay, further, what is a Virtue in itself, may cease to be so, if it proceeds from a corrupted Spring. — A mere moral Man may live irreproachably, and do right Things; yet do nothing upon a right Principle.—As for Instance: Such a one may be chaste and sober, because it conduces to his Health, or because his Passions do not stimulate him to the contrary Vices. He may be punctual, just, and what the World calls generous out of Policy and a Regard to Character. He may be inoffensive, civil to all, and particularly compassionate towards those in Distress, and thereby gratify his own natural Disposition, without once thinking of God, or his Duty.—Whether this be Constitution, Policy, Humanity, or whatsoever it be, most certainly it is not Religion; and therefore can avail nothing in the Sight of God, but looks for and receives its Reward elsewhere.

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There is one Observation, which the best of Christians in every Community have frequently made; but to which Intemperance of Zeal, and Prevalence of Passion have too often prevented a due Attention:—It is this obvious and very momentous Truth, *viz.* That the Tree is not more certainly known by its Fruit, than the Fruits by their Flavour:—Or, to speak without a Figure, than the *Actions* of Men by the Springs and *Motives* whence they proceed.

It is therefore most devoutly to be wished that every Christian would attend to THIS with all that Diligence which its Importance deserves; ever remembering that we, as Candidates for a blessed Immortality, are to put off our former corrupt

(See Matt. vi. Ver. 2, 5, and 16.) *On the contrary, every Restraint of our Appetites and Passions, all Acts of Virtue, Chastity and Beneficence, proceeding from true Christian Motives, (such as the Sense of our Duty to God and Love to Christ) are noted as such by him who knoweth the Heart; and are sure to meet with their Reward, not in Things temporal, but in those which are eternal. How they came entitled to this Reward, the Saviour of Mankind has most clearly informed us, Matt. xxv. 40.—I purposely omit the condescending, gracious, and very comfortable Words that each Reader may look for, and rejoice in the Perusal of them.—What animated the Psalmist in a Course of Piety, he declares in these Words, “I have set God always before me,” Psalm xvi. 8. And Joseph’s Expostulation is expressive of the same Sentiments. “How can I do this great Wickedness, (though for ever concealed from mortal Sight) and sin against God,” Gen. xxxix. 9.—Such is the Conduct of the really virtuous, who act upon Principles.—This clearly shews the Difference between religious and political Influence in the Practice of Virtue; and distinguishes those important Points, too often mistaken and confounded, viz. Christian Obedience, and mere philosophic (or Pagan) Morality. Men therefore should always consider upon what Motive they do a good Action, or refrain from a bad one.—There are three principal Motives laid before us in Scripture, namely, Love, Fear, and Hope: Mary Magdalen returned to her Duty, from a Consideration of God’s Mercy, “She loved much,” Luke vii. 47.—Noah was wrought upon by Fear, Heb. xi. 7.—Moses was influenced by Hope, he had an Eye to the Recompence of Reward, Heb. xi. 26. All these Cases are warranted by Holy Writ; and happy will it be for him who is actuated by some, or all of these Motives in every Part of his Conduct.*

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Communication, and to be renewed in the Spirit of our Minds, which in other Words, "*is to obtain the Christian Temper,*" and "as the Servants of Christ to do the Will of God from the Heart." All I have now to add is, that a late eminent and very learned Author frequently acknowledged that he had found more real Improvement from a steady Attention to this one Treatise of Dr. Evans's, than from many Volumes of the most distinguished Writers in Divinity : Its happy Effects I have in some Measure found (would to God it were in a much greater Degree) by my own Experience ; and this has induced me to recommend it *thus earnestly* to my Son, and to the World.

J. S.

☞ Those Passages in the SUMMARY which are printed *thus in Italic Characters*, are so distinguished, that they may more easily point out and fix upon the Memory the *principal Heads* of each Discourse.

A general View of Dr. Evans's PLAN.

VOL. I.

After laying down the Importance of knowing what Spirit or Temper we are of. See Discourse i. He proceeds to shew,

I. *The general Character or Marks of the Christian Temper, viz.*

A New Spirit, Discourse ii.—A divine Nature, Discourse iii.—The same Mind which was in Christ, Discourse iv.—The Spiritual Mind is Life, and Peace, and the Carnal Mind is Death, Discourse v. and vi.—Faith the main Principle of the Christian Temper, Discourse vii.

II. *The Branches of the Christian Temper in relation to God, &c. viz.*

The Christian Temper towards God, Discourse viii. and ix.

The Christian Temper towards Christ, as Mediator, by Faith in Him, Discourse x.—By loving Him, Discourse xi.—By rejoicing in Him, Discourse xii.

The

The Christian Temper towards the Holy Spirit, Discourse xiii—xiv—xv—xvi.

The Spirit of Bondage, and Spirit of Adoption, Discourse xvii. and xviii.

Christian Fortitude, Discourse xix.

VOL. II.

III. *The Christian Temper in relation to ourselves, viz.*

Preference of the Soul to the Body, and Diligence for it's Welfare, Discourse i.

Christian Humility, Discourse ii. and iii.—Purity, Discourse iv.—Temperance, Discourse v.—Christian Contentment, Discourse vi.—Christian Patience, Discourse vii.

IV. *The Christian Temper in Relation to other Men, viz.*

Loving our Neighbours as ourselves, Discourse viii.—Doing to others as we would be done unto, Discourse ix.—Christian Meekness, Discourse x.—Peaceableness, Discourse xi.—A merciful Spirit, Discourse xii.—Veracity; or Truth between Man and Man, Discourse xiii.—Charitably judging in opposition to Censoriousness, Discourse xiv.

V. *General Qualifications of the Christian Temper in all the Branches of it, viz.*

Sincerity, Discourse xv.—Constancy and Perseverance, Discourse xvi.—A tender Spirit, Discourse xvii.—Christian Zeal, Discourse xviii.—Christian Prudence, Discourse xix.—A most important Discourse indeed! God grant that in our Conduct we may always unite Prudence and Innocence, and never forget that by the same Authority which requires us to be “*wise as Serpents,*” we are enjoined “*to be harmless as Doves.*”

N. B. *As there are no less than five Editions of Dr. Evans's Christian Temper; and as those made use of by the several Gentlemen who drew up the SUMMARY were sometimes different, the Reader will be so indulgent as to make an Allowance for a Difference of a Page or two in some of the References to the Original; which, where it happens, was owing to this Cause.*

DISCOURSE I.

The Importance of knowing what Spirit we are of.

LUKE xix. 55.— *But he turned and rebuked them and said, ye know not what Manner of Spirit ye are of.*

[THE Disciples when they made the Motion, for which their Master reprov'd them in these Words, seem to have been ignorant of the true Frame and Temper of their own Spirits, in which there was too much of private Revenge and Resentment; or, at least, a Defect of Charity; though they thought, they were inflamed with Love to their Lord and a laudable Zeal for his Honour. This HE, who saw what was in Man, might justly blame in them, it being owing to the Want of a more careful Attention to their own Spirits upon this Occasion. Hence]

It is observed, to be a very faulty Thing in any, especially in those, who profess to be the Disciples of Christ, not to know, what Spirit (or Temper) they are of. Upon this Argument, our Author proposes to consider,

I. *The Matter to be known.*

II. *And then, the Necessity and Importance of this Part of Knowledge.*

I.

The Matter to be known is a little more particularly to be enquired into.

And we are concerned to know,

1st. *What Spirit or Temper we are of predominantly by Nature.*

[There is a vast Difference among Men, a Difference founded in natural Constitution; to be seen in Childhood, before the Mind is moulded by Instruction, Example, or a Course of Practice, and hardly ever extinguished in ripen Years. Either a four and rugged Disposition, or an easiness and Gentleness of Spirit, an Inclination to Humanity and Tenderness, or the like engaging Turn of Mind. It would therefore be the Wisdom of every Man to study his own Temper. For according to the Tendency of our Constitution, we may discover what Temptations in the ordinary Course of Life need most to be provided against, and how to improve the Advantages of a happier Constitution to our greater Serviceableness in Life, p. 8, 9, 10.]

2^{dly}, *What particular Principles and Ends govern us in the particular Motions of our Spirits and Actions of Life. Whether our Principles be good or bad, and whether the Ends we propose to ourselves be right.*

[The Morality of our Actions in the Sight of God, principally depends upon this. We ought therefore to be well assured, that the several deliberate Steps we take be agreeable to the Dictates of a good Spirit; and that that which is indisputably good in itself be done upon right Principles and for right Ends, p. 11—13.]

3dly, *What is the prevailing Disposition of our Souls, whether the Christian Temper, or that which is opposite to it.*

[Whether a holy or heavenly Temper, or a sinful and earthly Mind has the Ascendency. For if our Disposition be prevailingly sinful or earthly, it is, at best, but still depraved Nature. And the worst natural Temper, if rectified by Grace, is in the Way of Cure; and that Cure will gradually advance, till it arrive at the Perfection of the Spirits of the Just. And since our Character takes its Colour according to the Resolution of this Question, we are concerned most seriously to enter into the Proof our ownelves, by carefully searching the Word of God, and by considering the Descriptions of a good Spirit given there, either in its general Nature, or particular Branches; that we may behold our true Face in the Glass of the Gospel, p. 13.—15.]

II.

The Usefulness and Necessity of knowing what Spirit (or Temper) we are of.

1st, *As we are reasonable Creatures, it is our nearest and most immediate Concern.*

[The most careful Enquiries about other Things are in Comparison of this, nothing to our Purpose. And without the Knowledge of our Spirits, which is the principal Part of ourselves, the Power of Reflection will appear to have been given us in vain, p. 15, 16.]

2. *As we are professed Christians, nothing deserves to have so much Strefs laid upon it.*

[It is the Genius of the Religion of Jesus to make his Disciples of an excellent Spirit. And our great Master began his public Ministrations with pronouncing Blessedness principally to a new and holy Temper of Soul, *ibid.*]

3. *As we aim at the Favour of God, it is principally to be regarded by us, because it is principally regarded by him.*

[Men can judge only by outward Appearance. But God sees deeper: And therefore the fairest Outside, without a right Temper of Soul, cannot possibly meet with Divine Acceptance, p. 17.]

4. *As we are obliged to a holy Life, it is necessary there should be a Care of the inward Temper which is the Principal of it.*

[As

[As the Heart is, so the Life is likely to be. Like a Tree it brings forth Fruit after its Quality. If a good Tree, the Fruit will be good: And if a corrupt Tree, its Fruit corrupt; and the Tree is known by its Fruits, p. 17, 18.]

5. *As ever we would secure inward Peace and Tranquility of Mind, we should carefully attend to the Temper of our Souls.*

[Passion and Appetite, where they are predominant, are Springs of Uneasiness and Disquietude. And such distempered Spirits, as are under their Government, cannot possibly be at rest. Nor can we enjoy that sweet Peace which results from Reflection and Approbation, unless we are governed in our Actions by good Motives; nor entertain a safe Hope of Eternity, without being able to discern a Fitness of Temper to the Happiness in Reversion, p. 18, 19.]

6. *As we are in an ensnaring World, we are concerned to know the Bent of our Minds.*

[This will enable us to see where our principal and most constant Guard is necessary; what irregular Inclinations we should set ourselves most to mortify; and where Satan is most likely to gain an Advantage over us. And indeed the general Knowledge of the Imperfection of our own Hearts, as well as our particular Weaknesses, is necessary to prevent our Confidence in ourselves, and to fix our Dependence upon divine Grace to keep us from falling, *ibid.*]

7. *As we should attend upon God's Ordinances and perform religious Exercises with Advantage, This is needful.*

[For want of this Knowledge of themselves ill Men escape Conviction, and lose the Benefit of the aptest Means for their everlasting Welfare; and Christ is not entertained, because they see not their Need of him. And sometimes good Men deny themselves the Comfort offered them, for want of a fuller Acquaintance at Home. Hence Presumption is encouraged on the one Hand; and unreasonable Despondencies on the other, are encreased, through a wrong Application of the Word of God, p. 20—22.]

The USE is to direct us.

1st, *Not to be afraid to know the Disease of our own Hearts, and the very worst of our Case.*

2dly, *Often to view ourselves in the Glass of the Gospel, where good and a bad Spirit (or Temper) are plainly distinguished. And,*

3dly, *To accompany all our rational Enquiries with earnest Prayer to God.*

[That he wou'd search and try us, and enable us by the Grace of his holy Spirit to discern the true State of our own Case.]

The End of the First DISCOURSE.

DISCOURSE II.

The Christian Spirit, a new Spirit.

EPHESIANS iv. 23. — *And be renewed in the Spirit of your Mind.*

[THE first general View of the Christian Spirit is, that it is a new Temper of Mind. And the Text leads us to observe, that]

Those who have learned Christ to good Purpose, are renewed in the Spirit of their Minds.

[This is a frequent and familiar Representation in Scripture; not signifying a Change of our Faculties, but the Introduction of new and holy Qualities — a new modelling of the Soul, the Effects of which will appear in the Conversation, p. 25—28.]

It is proposed,

I. *To caution against resting in some Changes, which come from this Renovation.*

II. *To give a more particular View of it.*

I.

To caution against resting in some Changes, which come from this Renovation. As,

1. *The assuming a new Name and Profession.*

[Being called Christians, or attached to one or other Party into which Christians are divided. p. 28.]

2. *A bare Restraint upon the corrupt Spirit and Temper is not Renovation.*

[Conscience, a sober Education, Fear or Shame may suppress criminal Acts, or God may divert Temptation, or withhold Opportunity; yet the Heart may be unrenewed, p. 30.]

3. *A partial Change in the Temper is not Renovation.*

The true Christian is universally renewed. He is prevailingly inclined to all Branches of Goodness. A Man may assent to the Doctrines of the Gospel, and there may be some Alteration in his Will and Affections — nay he may be disposed to some Parts of Goodness, but neglect and be averse to others. In the renewed Spirit there is a Disposition to Self-Government—to all social Virtues, and the Fear and Love of God are its ruling Principles, p. 31—33.]

II.

To give a more particular View of this Renovation in its principal Acts of the Mind.

1. *The Mind has different Apprehensions of Things.*

[It begins with Light. Though it may have no new Truths discovered to it, it has new Apprehensions, sees in a more clear, lively, convincing Manner, the Evil of Sin—the Vanity of the World—his own sinful State—the Suitableness of Christ—and the Necessity of Holiness, p. 34 35.]

2. *The practical Judgment is altered.*

[He gives a lively Assent to divine Truths, feels the Bitterness of Sin—values the Saviour—estimates Things by the Relation they bear to the Interests of his Soul, p. 36.]

3. *A new Turn is given to his reasoning Faculty, and a new Use made of it.*

[Not that the Faculty is altered, but its wrong Bias is taken off; it is employed as it ought to be, and concludes with more Truth and Impartiality than before—does not catch at plausible Pretences in Favour of Sin, nor take Advantage from the Gospel to make Conscience easier in it, p. 37, 38.]

4. *A Man's governing Aim, or chief End is altered.*

[Now it is to enjoy the Favour of God, as his supreme Happiness, and to be pleasing to him.—The Sinner is brought back to God, and it is his highest Ambition to be acceptable to him. This is the most essential Part of the new Nature, p. 39, 40.]

5. *He is determined to such a Course of acting, as will most effectually secure this End.*

[He complies with the prescribed Terms—receives Christ—determines to practise the most difficult Duties—delights in holy Exercises—resolves against every known Sin—and all this with his whole Heart—and in Dependence on divine Grace, p. 41.]

6. *The Exercise of the Affections becomes very different.*

[He is deeply concerned about his Interest in God—greatly laments any unworthy Behaviour to him—has a lively Relish for spiritual Blessings—rejoices most in God's Favour, and his own Progress in Religion, and Foretastes of Glory, p. 42.]

U S E.

1. *Let us seriously examine, whether we are thus renewed.*

[It may not be necessary to determine the Time, when this Change was made; though those who have been recovered from a profligate Course may know it. The Change may have begun so early, and proceeded so gradually in some, that they may not know it. The grand Inquiry is about the Change itself—whether our governing Temper answers the above Description, p. 43, 44.]

2. *If we know, or justly fear, that we are not renewed, let us not despair, but speedily apply ourselves in the appointed Way to seek this Change.*

[By serious Consideration — of our Sins — the Necessity of a new Nature — the Good-Will of God to Sinners — the Offers of Grace and Salvation by Christ — We are likewise diligently to attend God's Ordinances, and continue instant in Prayer, p. 46.]

3. *Let the best remember the Imperfection of the new Nature in them, and labour to cultivate it, till it arrive at Perfection.*

[We have a Covenant-Security for its Advancement, in the Way of Duty, p. 47.]

The End of the Second DISCOURSE.

DISCOURSE III.

The Christian Temper, a divine Nature.

2 PETER i. 4.—*That by these ye might be Partakers of the divine Nature.*

[THE *divine Nature* here does not so much signify God himself, as divine Qualities, or a divine Nature, Temper and Disposition. [And the christian Spirit may be so called, 1.) *As it is derived from God.* Hence true Christians are said to be born of God, and born of the Spirit — 2.) *As it leads to God*; and 3.) *As it makes Men like God*, is a God-like Disposition, p. 48, 52.]

It is proposed,

I. *To offer some Things to state aright the Meaning of this Truth.*

II. *Point at some principal Instances wherein the Christian Disposition is a God-like Nature.*

I.

To state the Meaning of this Truth.

1. *There are some Parts of the renewed Disposition, which do not properly resemble any Thing in God.*

[Such as reverential Fear, Humility, Meekness, Trust, Subjection, Repentance, Faith in Christ; and some other Acts of the Mind, which only suit the present State of Imperfection, p. 53, 54.]

2. *There are many Perfections in God, to which the Divine Nature in us bears no proper Likeness.*

[Such as Independence, Supremacy, Omniscience, Self-Sufficiency. The Divine Nature in us includes indeed such Dispositions as bear a Correspondence, though not a Likeness, to God's inimitable Perfections, i. e. a Temper of Soul, becoming the Belief and Consideration of them.—But in his moral Perfections we cannot aspire at too near a Likeness. It is a Transcript of these Excellencies into the Temper of our Souls, that belongs to the new Nature, p. 55, 57.]

3. *Where there is a real Likeness to God, we must ever humbly remember the vast Disproportion between the Original and the Copy.*

[There is such a Disproportion at present, and will be so for ever, though the Saints in Glory will still be growing more like him, p. 58.]

4. *Those Perfections of God to which the divine Nature in us bears some Likeness, may in many Cases, express themselves in different Instances in God and us, according to our different State and Condition.*

[He displays his moral Perfection by many Ways, wherein we cannot pretend to imitate him ; particularly his Justice, p. 59.]

II.

To point at some principal Instances, wherein the new Nature is a Resemblance of God.

1. *As it is a holy Disposition, it is a Conformity to a holy God.*
[Holiness includes all moral Excellencies ; is a general Rectitude of Nature, an Aversion to, and Separation from, all moral Evil. Thus should we be holy in all Manner of Conversation, and be solicitous after universal Rectitude, p. 60, 61.]
2. *As it is a Disposition founded in Light and Knowledge, it bears in our Measure a Resemblance of God.*
[The first Step to our recovering the Image of God, is the Re-entrance of Light into the Soul with such Efficacy as to renew its Dispositions, p. 62.]
3. *As it is a Disposition to Righteousness, to do Justice to all, it is a Conformity to God.*
[When we give God and our Fellow-Creatures their respective Rights, according to all the Claims they have from us, we resemble God, who is perfectly righteous, p. 63.]
4. *As it includes Goodness, Love, and Mercy in it.*
[When we love all good Men with a particular Affection—When our Love to all Men is diffusive, free, and disinterested—When we are ready to shew Compassion to the Miserable—Forbearance to the Injurious, and a hearty Good-Will to our Enemies—then we resemble God, p. 64, 65.]
5. *As it comprehends Truth and Faithfulness.*
[When we are faithful to all our Promises and Engagements—sincere in our Declarations and Professions of Respect, both to God and Man, we resemble him. p. 66.]

The U S E.

1. *See what is the most substantial Part of Religion ; that which constitutes a divine Nature in us.*

[This is the End, the very Soul of Religion, and that which is merely external and the Means of Religion, are not to be substituted in its Room. Those Truths are most important, and those Errors most fatal, which promote or obstruct the divine Nature in us, p. 67.]

2. *Let us be thankful for the Advantages we have for a divine Life, beyond the Heathen by the fuller Notices given us of his Perfections in Scripture.*

[They thought God such a one as themselves, and therefore dishonoured him and themselves. We shall be

be more inexcusable than they, if we continue unlike him, p. 68.]

3. *We may see the Necessity of the new Nature, in order to our Happiness in God.*

[He cannot treat us with Favour and Friendship if our Tempers are contrary to his ; nor could we ourselves be happy in him, p. 69.]

4. *Let us therefore make it our great Aim and Scope to be like him ; since this is the Design of the Gospel.*

[It should be our daily Care to deface those Impressions, which make us unlike him ; and to cultivate a God-like Spirit more and more—by improving the Gospel-Promises of Forgiveness, the Aids of the Spirit, and eternal Life—His Benefits, and Chastisements, and all his holy Ordinances should be improved to the same Purpose ; and he will assist us by his Spirit, p. 69, 71.]

The End of the Third DISCOURSE.

D I S.

DISCOURSE IV.

The Mind and Temper of a Christian should be conformable to the Mind which Christ express'd.

PHIL. xi. 5.—*Let the same Mind be in you, which was also in Christ Jesus.*

THE Author in this Discourse,

I. States properly the Nature of our bearing a Resemblance to the Mind of Christ.

II. Shews the Reasons why we ought to bear a Resemblance to the Mind of Christ.

I.

The Nature of our bearing a Resemblance to the Mind of Christ is properly stated.

1st, Some Things are necessary to be found in the Temper of a Christian, in which Christ cannot be our Example.

[Viz. Those Virtues in us, which suppose our Guilt and fallen Estate, as Repentance and Faith.]

So likewise,

2^{dly}, Those Actions, which were peculiar to Christ as the Messiah, admit not of any Imitation.

[Such as his fasting forty Days; his Miracles that he wrought for the Confirmation of his Mission; his revealing his Father's Will, founding his Church, and offering a Sacrifice for the Sins of the World. And yet the Dispositions Christ expressed in these, and his other most extraordinary Acts, viz. A chearful Obedience to God, an unwearied Application to his Work, and an extensive Love to Mankind, may and ought to be imitated by us in our ordinary State, p. 74, 75, 76, 77, 78]

II.

The Reasons why we ought to bear a Resemblance to the Mind of Christ, are,

1st, Because it was evidently one of the Ends for which God sent his Son into the World, to give us a living Representation of those Graces and Virtues, which are truly pleasing to God in the human Nature.

[The Care God has taken to make us acquainted with the Temper of Christ, by inspiring no less than four Evangelists with the Holy Ghost, to record his Life and Actions for the Use of the Church in all Ages, evidently shows, how high a Place the Imitation of him should have in the Christian System.—But this Design is unquestionably demonstrated by the most express Declarations Christ himself has made to induce us to regard him, as one that was to teach us, not only by his

his *Doctrine*, but also by his *Example*, Matth. xvi. 24. xi. 29. Joh. xv. 12. xiii. 15. &c. p. 78, 79, 80, 81.]

2d, *He was a Pattern admirably fit to be proposed to our Imitation for the following Reasons.*

1st, *As he was an Example in our own Nature.*

[God a Being most powerful and blessed in himself cannot be a Pattern to us in any of those Duties, which are peculiar to frail **Creatures**; such as Fear, Reverence, Trust in another, Obedience to the Laws of a Superior, and the Duties of social Life. But as the Son of God is also the Son of Man, his Example is familiar, and suited to our Imitation.]

2. *His Circumstances and Conduct when he took our Nature upon him, rendered him a Pattern of extensive Usefulness.*

[The greatest Part of Mankind are placed by Providence in a low Condition; and Christ, by exemplifying the Graces peculiarly suited to such a State, accommodated himself to the Instruction of the largest Number of our Species. His Conversation likewise was with Freedom. He was no sullen Recluse, but frequented the Places of public Concourse; mingled familiarly with all Sorts of Men, and *went about doing Good* to all.—His Example was perfect, setting forth to us all the Graces and Virtues of our Nature in its uncorrupted State: so that it has the *Authority* of a *Rule*, as well as the *Advantage* of an Example, p. 82, 83, 84, 85.]

3. *The Relations in which we stand to Christ, and the Connexions we have with him, oblige us to endeavour to resemble him.*

[He is our best Friend, and we naturally imitate those whom we love. He is our Master; and it is the Property of Disciples to affect a Similitude with their Teachers. He is our Head, and we are his Members actuated by the same Spirit, and therefore the like Fruits of the Spirit should show themselves in us—He is to be our final Judge, and as such, will own and reward none, who are destitute of his Likeness, Matth. vii. 22, 23. Lastly, He is to be the Model of our future Happiness, which is often described by *being with the Lord*: but how can we dwell and converse with him in Comfort, unless there be an Agreement of Mind and Temper between us? p. 86, 87, 88.]

Reflections and Uses.

1. *We plainly learn from the foregoing Discourse, that Christianity in its main Design is practical.*

[The Author of it first *lived* it himself, and the Scope and Aim of this Religion is our copying after his Example.]

2. *The Gospel superior to the Dispensation by Moses—*

3. *How*

3. *How inexcusable therefore shall we be, if we are not recovered to a God-like Temper by this most excellent Dispensation!*

[Which has not only the most perfect Precepts, but also the most lively and engaging Example!]

4. *With what Attention should we study the Gospel-History, which gives us the Picture of the Mind of our Lord.*

[That we may be “changed into the same Image, from Glory to Glory!” 2 Cor. iii. 18.]

5. *How earnestly ought we to pray for the same divine Spirit, with which Christ was anointed without Measure.*

[That we may be formed to the same Mind according to our Measure and Capacity.]

6. *How cautious should we be, never to allow ourselves to rest in any Thing, that is short of a real and growing Conformity to our Lord.*

[But still follow after this, “If that we may apprehend that, for which also we are apprehended in Christ Jesus.”]

7. *As far as this is our Aim, we may receive Comfort from the present Glory of Christ.*

[For as his heavenly Mind and Conversation ended in heavenly Glory; so our present Imitation of him on Earth is a Pledge of our future Conformity to him in Heaven, p. 88, 89, 90, 91, 92.]

The End of the Fourth DISCOURSE.

D I S-

DISCOURSE V.

A Carnal and a Spiritual Mind.

ROM. viii. 6.—*For to be carnally minded is Death: but to be spiritually minded is Life and Peace.*

[I N the former Part of this Epistle the Apostle describes the sinful State in which the whole World is involved, whether Jews or Gentiles; and shews that the Way of Salvation for both was, not by any Merit of our own, but by the gracious Pardon of our Sins, and Sanctification of our Souls through Jesus Christ. But they only are in Christ (to this purpose) who walk not after the Flesh, but after the Spirit, for (under any Dispensation whatever) *to be carnally minded is Death: but to be spiritually minded is Life and Peace.*]

In these Words we have,

I. *Two opposite Characters which divide all Mankind into two Parties. The carnally minded, and spiritually minded.*

II. *The evil and miserable Effects of the one. The Excellency and good Consequences of the other. One is Death: The other Life and Peace.*

The Author undertakes,

I.

To explain the different Temper of Mind expressed here, literally translated. The minding of the Flesh; and the minding of the Spirit.

[The 5th ver. leads us to consider *Flesh* and *Spirit* as different Objects of the Mind's Exercise. It will be needful therefore to explain, (1) *these Objects.* (2) That Temper of Mind with Reference to each which makes this Difference in the Characters of Men.]

1st, *For the meaning of the terms Flesh and Spirit, it may be proper to observe.*

1. *The Ground of the Distinction is laid in the original Frame of human Nature.*

[As it consists of Body and Soul, each of which has its peculiar Interests; the Body in earthly Things, and sensual Enjoyments: the Soul in moral Excellencies, and the Enjoyment of God. The Soul was designed to regard most these noblest Interests of Man, and the Concerns of the Body only in a subservience to the other. In this Distinction betwixt the different Interests of Body and Soul, the Distinction betwixt *Flesh* and *Spirit* is founded.]

2. *These Terms in the New Testament commonly signify Human Nature, either as actually depraved, or recovered.*

[By

[By the *Flesh* is meant, not only the Body and its Interests, but the Mind sunk (as it were) into the Body, biassed and enslaved by it to the Neglect of its own proper Interests and the Favour of God. On the other hand, by the *Spirit* is meant the Soul as recovered by the Grace and Spirit of God, and restored to its right Office and Pursuits.]

3. *Agreeably to the foregoing Observations, the Flesh signifies those Things which are suited to the Body, and to the depraved Inclinations of the Mind. The Spirit signifies Things which conduce to refine and regulate its Actions now, and secure a Happiness agreeable to its immortal Nature.*

2dly, *What is meant by minding the Flesh, or the Spirit.*

[The Word signifies to affect or relish, to prefer ; to seek with Care and Concern.—But since the Apostle makes this Temper of Mind towards the Things of the Flesh and of the Spirit opposite Characters of Men.]

It may be fit to observe,

1. *There is a regard to our out-ward Interests, as well as to those which are spiritual.*

[Which is both lawful and required in the present State]

2. *There is too much of a sinful minding of the Flesh, even by good Men in this imperfect State.*

[Which yet is not inconsistent with the other being justly deemed their denominating Character. The best Men complain of the Remains of a carnal Mind.]

3. *These Characters therefore belong to Men, not as if they were perfectly and entirely either the one or the other: but according to that Temper which prevails.*

[By how much the more Strength the carnal Mind retains, so much the more doubtful must our Judgment be which of these Characters really belongs to us. It is therefore necessary for our Comfort, as well as it is our Duty, to see that the Bias the right Way become every Day stronger.]

Would we know the prevailing Temper of the Mind towards the Flesh or Spirit.

1. *We are to consider this Matter in the deliberate Judgment and choice of the Soul, with reference to the one or the other.*

[The ruling Judgment in a carnal Mind is in favour of this World, whatever spiritual Notions may be in his Head ; but a spiritual Mind, upon serious ballancing the Matter, is fully convinced of the Reality and Worth of spiritual and eternal Blessings above all worldly Good.]

2. *The Temper of the Mind is discovered in the more fixed Employment of the Thoughts.*

[The

[The spiritual Mind will set itself frequently and seriously to meditate on spiritual Things. In the midst of worldly Business will find Opportunities to mix some serious Thoughts, and especially gladly improve the greater Leisure of the Lord's-day this Way.]

3. *It will appear from the bent of the Heart and Affections either to carnal, or spiritual Things.*

[The carnal Man's highest Delights, Desires, Hopes, Fears, or Uneasinesses, arise from the Things of this World: those of the spiritual from Things of another.]

4. *In the Activity shewn in the Pursuit of these several Ends.*

5. *In the Ballance given to the several Interests of Flesh and Spirit, when they come in competition.*

[There may be Occasions wherein we cannot maintain a good Conscience without going contrary to the Judgment and Importunity of Friends, or losing the Favour of those to whom otherwise it would be our Inclination and Interest to approve ourselves without running great Hazards in our own Persons and Families too, and involving those who are very near and dear to us in great temporal Inconveniencies. Here the carnally-minded are like to break with Christ; but the spiritually-minded will shew that their Love to him is supreme.]

The Improvement of all this is,

That we Examine ourselves upon this distinguishing Head of Religion.

[Those must make hard shift to evade Conviction, who give up themselves to work all Uncleaness with Greediness. — But yet others should not hastily conclude themselves spiritually-minded merely because they have escaped the gross Pollutions that are in the World. — Or because they Statedly attend the outward Means of Grace. — Or because they are right in their Opinions. — Or receive the Truths of the Gospel with a Flash of Affection.]

The End of the Fifth DISCOURSE.

DISCOURSE VI.

A carnal and a spiritual Mind.

ROM. viii. 6.—*For to be carnally-minded is Death; but to be spiritually-minded is Life and Peace.*

[THE different Temper of Mind expressed by carnally and spiritually-minded, having been explained,]
The Author proceeds to consider,

II.

The Evil and Hatredfulness of being carnally-minded, the Goodness and Excellence of being spiritually-minded; to be carnally-minded is Death; to be spiritually-minded is Life and Peace.

[Life is metaphorically used in Scripture to express the greatest Good: *Death* the greatest Evil. *Peace* every Thing that is desirable, particularly Peace with God and Conscience, in Opposition to that shocking Enmity against God which is ascribed to a carnal Mind in the following Verse.]

I. *In the very Nature of the Thing, to be carnally-minded is spiritual Death: but to be spiritually-minded is the truest Life of the Soul.*

1. *Spiritual-mindedness is Life, for a Man of this Temper is disposed to the proper Acts of spiritual Life.*

[(1.) He is sensible of, and suitably affected with these Things. (2.) A spiritual Mind is fitted for the Enjoyment and Happiness of the spiritual Life; such as the Favour of God, the Consciousness of a sincerely regular Life, Victory over his Appetites and Passions, the Pleasure of honouring God and serving his Generation, the Light of God's Countenance, and Communion with him in the various Exercises of Religion. Joys a carnal Mind intermeddles not with, p. 118, 121.]

2. *In Respect of God's Sentence and Constitution, to be carnally-minded is Death, or the Way to everlasting Misery: but to be spiritually-minded, the Way to eternal Life and Happiness.*

1. *The carnal Mind must issue in everlasting Death.*

[In the future State their spiritual Death will be fixed and consummated, their Enmity against God rise to its utmost Height. They will be stript of all their sensual Enjoyments, and for ever incapable of any other. And besides this, all which can make Misery consummate will be inflicted: the Wrath of God, the Fire of Hell, the Worm of Conscience, the Society of Devils. This is the Sentence which God hath published against all such, which HE will never reverse, nor is it possible for any one else to reverse it.]

2. *The*

2. *The spiritual Mind shall issue in everlasting Life and Peace.*

[The spiritual Life is to be perfected, all Tears shall be wiped away, they shall enter into Rest, to Fullness of Joy in God's Presence, Pleasure for evermore at his right Hand. They are entitled to this by the Tenor of the Gospel-Covenant. They are fitted and fitting continually for it, and have the Beginning, the Pledges, and some Fore-Tastes of it at present.]

REFLECTIONS.

1. *We may fix this in our Minds as the principal and most important Distinction that can be amongst Men, viz. The carnally and the spiritually-minded.*

2. *We may consider this farther as the principal Thing wherein one Christian is better than another.*

3. *What a mortifying Consideration is it that that rational Mind, by which we are raised above the lower Creatures, is become carnal.*

4. *What Reason have we to be thankful for what is commonly called restraining Grace?*

[In what a dismal State would this World be, if it were not for such Things as the Bias, of a good Education, natural Conscience, the Awe of the civil Magistrate, a Sense of Shame from Men, providential Preventions from Opportunities of sinning, and the like; where a religious Fear of God is wanting, we should live in a constant Hell upon Earth; and one Man of a carnal Mind would be a Devil to another.]

5. *It was unspeakable Grace in God to undertake the Cure of such carnalized Creatures, and send his only begotten Son for this Purpose.*

[Let us who are directly interested herein join in the angelic Song of Praise for this good Will towards Men.]

6. *How much does it lie upon every one of us to see that under this divine Method of Cure, the carnal Mind be effectually subdued in ourselves?*

7. *How thankful should every true Christian be that he is delivered from so great a Death?*

8. *Let Christians behave as sensible of their remaining Carnality.*

[Walking humbly with God, watching against in-dwelling Sin, reaching forwards towards Perfection, and looking forward with longing Expectations of it in another Life.]

9. *Let the sad Condition of carnal Minds engage all true Christians to use their best Endeavours for the Recovery of others.*

[This especially behoves Heads of Families and Ministers.]

The End of the Sixth DISCOURSE.

DISCOURSE VII.

Faith the main Principle of the Christian Temper.

2 COR. V. 7.—*For we walk by Faith not by Sight.*

[THE Apostle's Design in these Words is to express a Disadvantage in a Christian's present State, compared with that which he hath in Prospect. Faith is represented as a Way of Perception, which falls short of Sight; but then on the other Hand it is intimated to be the best and most extensive Principle we have in our State of Trial; so that the greatest Heights of Christianity in this World, are set out as flowing from Faith.]

The Author chose this Passage to shew the eminent Place Faith holds in forming the whole Christian Temper and Life; and endeavours,

- I. To give some Account of Faith, and,
- II. Shews the Fitness of it to have a most commanding Influence upon the Whole of the Christian Temper and Life.

I.

To explain the Nature of Faith.

[Which being distinguished from *Sight*, points both to the special Objects of it, and to that kind of Persuasion which is implied in the Term *Faith*.

- I. The special Objects of Faith are Things not seen.

1. They are plainly distinguished from the Concerns and Interests of this visible World.

[The Generality of People have their main Regard to Things which come within the Notice of Sense, have their Hopes and Fears (the immediate Principles of Action) raised principally by the Apprehension of outward Good and Evil. But the Thoughts of a true Christian, have another turn from the Notice he has obtained of other Things beyond the Reach of Sense, and which relate to Interests beyond this seen World, appearing to him of such Reality and Weight as to command his principal Attention, viz. The Eternal State itself, or such Things as in their Tendency have an Aspect on his everlasting well or ill-being.]

(2.) They are justly described in their true and proper Nature by this Character, that they are Things not seen.

[Many of them are in themselves of a spiritual Nature, and so not capable of being Objects of Sense, God himself is so. The Providence of God is so, while outward Events themselves are obvious to Sense. The Blessings which are of principal Account with a Christian, come not within the Verge of Sense. His most formidable

formidable Enemies are invisible too.—Several Things which the Christian believes are above his Comprehension, attended with Difficulties he cannot solve, as to the Manner of their being, and yet he firmly believes them.—Some of the Objects of Faith are Things past and gone, only a few in one Age, and Part of the World had an Opportunity to see them, they are Matter of Faith to such as come after them.—Other Things are at a Distance from us, beyond our World, as the present State of the invisible World, the Happiness of Holy Angels and Saints departed. The Misery of those dead in Sin.—And lastly, Many of them are future, as the second coming of Christ, the Resurrection, final Judgment, and future Rewards and Punishments.]

2. *The kind of Persuasion a Christian hath concerning these Things is expressed by Faith in opposition to Sight.*

1. *This may signify a Persuasion upon any other Ground than the Evidence of Sense, so as to take in Reason and Testimony too.*
But,

2. *Faith in Scripture more strictly signifies a Persuasion founded on the Testimony of God.*

II.

To shew the fitness of Faith, to have a commanding Influence upon the whole of the Christian Life.

1. *The Objects of Faith are admirably suited to this Purpose.*

[The Nature and Attributes and Example of God. The Authority as well as Reasonableness of his Precepts. The Promises and Threatnings of his Word are greatly adapted to this Purpose.]

2. *The Reason of Faith is very forcible. The Testimony of God that cannot lie.*

3. *The Institution of Faith to be the main Principle of the Divine Life, makes it especially successful to that Purpose.*

[Not only the Aptitude of the Means, but his Blessing is necessary to Success, and can we have a greater Encouragement in this Case than his own Appointment of the Means?]

THE APPLICATION.

This consists of three general Exhortations.

1. *Let us see that we have such a Faith as is fit to be an effectual Principle of the Christian Temper and Life.*

[That what we believe hath a Foundation in the Word of God, extending our Faith in what God has revealed as far as we can, and striving and praying daily for a more full and lively Persuasion of those Divine Truths we are acquainted with.]

2. *Let it be our constant Care to walk by Faith.*

[That this be the prevailing Principle which governs and discriminates our Temper and Life. That we reduce

every Object of our Faith to Practice, and that we make use of the several Objects of Faith to their proper Purposes. (1.) Every known Precept of God, should be reduced to Practice as Occasions offer. (2.) The Perfections of God should be severally considered, as each of them may be most suitable to our present Case, as his all-seeing Eye under a Temptation from Secrecy, his Justice, Wisdom, Power, Mercy, and the like. (3.) His Providence should be eyed and owned, according to our Circumstances, his Mercies received with Thankfulness, his Sovereign Pleasures submitted to with Patience, and all our Cares cast upon him. (4.) His Promises should be applied for our Encouragement in our Course. (5.) The Terrors of the Lord, should be represented to our Mind for our Admonition and Caution. (6.) Christ should be had a proper regard to in his several Offices through the whole Course of the Christian Life.]

3. *Let us persevere in walking by Faith, till we arrive at Sight.*

[To enforce all this consider, a Life of Faith is highly reasonable. — Most satisfactory and comfortable. — Bears the nearest Resemblance to the Life of Heaven. — Will be perfected there by being turned into Sight. — And it has been the Life of the Excellent of the Earth in every Age of the World.]

The End of the Seventh DISCOURSE.

DISCOURSE VIII.

Godliness; or, a Christian Temper towards GOD.

2 PET. i. 6. — *And to Patience, Godliness.*

[AFTER several general Representations of the Christian Temper, our Author proceeds to Godliness, or a religious Regard to GOD, as a most important Part of it; and]

It is proposed,

I. *To shew wherein Godliness consists.*

II. *The indispensable Obligations of Christians to it.*

I.

To shew wherein Godliness consists.

The essential Branches of Godliness are,

1st, *A reverential Fear of GOD.*

[Founded in his Superiority over us and our entire Dependance upon him, and resulting from our Relations to him. This is due to him from all intelligent Creatures, and due from us as Sinners, whose Terror of his Wrath is nevertheless relieved and mitigated by the Grace of the Gospel and the Mediation of Jesus Christ, p. 158—162.]

2. *A supreme Love to GOD, implying, (1st,) The highest Esteem and Veneration for his Excellencies, p. 163, 164. (2dly,) A supreme Affection to GOD, as the most suitable Good to * us, (3dly,) Gratitude † under a Sense of his actual Benignity and Love to us.*

[This * is a View of him that will give new Life to our Affection, and we shall express it in strong Desires of his Favour, especially while we are doubtful of it; or else in a Way of holy Delight and Joy, as far as a Man can be sure of such Favour. But it is more usually expressed in the former Way by good Men in this Life, p. 165, 167. † And the Love of Gratitude is resembled to the Love of an ingenuous Child to a tender and indulgent Parent, p. 167, 168.]

3. *Trust in GOD, as able and faithful to fulfil his Word and Engagements.*

[Regulating our Expectations of particular Events, according as they are warranted by his Promise; and firmly relying, that in the Way of Duty he will do what upon the Whole is best for us, p. 169.]

4. *Giving Credit to his Testimony in all he reveals for Truth.*

[Nor should we require any other Evidence when we can be rationally sure we have his Authority; since he cannot be mistaken himself, and is superior to all Temptation to deceive us, p. 170.]

5. *A Readiness to obey him, without Reserve, in all that he requires.*

[Sincerely desirous to know his Will, and then absolutely to govern ourselves by it; apprehending it to be the Result of infinite Wisdom, Justice, and Goodness, p. 171.]

6. *A Submission to all the Disposals of his Providence.*

[Believing that our Times and Affairs are in his Hands, and giving a complacential Consent, that they should be so; being persuaded that infinite Wisdom can make those Things signally to work for our Good, which in their Appearances seem to be most against us, p. 171. 172.]

7. *Designing his Glory in whatever we do.*

[Choosing to do or forbear Things otherwise indifferent, as they may be most likely in particular Circumstances, to promote his Honour; and making every lower Aim give Place to this, as our last and greatest, p. 172.]

8. *Studying to approve ourselves unto him.*

[Because he is the constant Spectator of our Actions, and the Judge of our State now and for ever, p. 172, 173.]

9. *A Care to imitate him, as far as He proposes himself to our Imitation.*

[It was the original Glory of our Natures to be like him; and the more we recover his sacred Image, the more excellent we shall be, p. 173.]

10. *A Disposition to serve him in Spirit and in Truth.*

[i. e. In the Acts of public, social, and private Devotion; in all which we should be especially careful of the inward Part, and that they be truly spiritual Sacrifices, acceptable to God, through Jesus Christ.]

Let the Reader, at the Close, examine himself on a View of each Particular, whether he is possessed of such a Temper toward GOD, viz.

- 1st, *Have I reverential Fear of GOD?*
2. *Have I a supreme Love to GOD?*
3. *Have I, &c. &c.*

The End of the Eighth DISCOURSE.

DISCOURSE IX.

Godliness; or a Christian Temper towards God.

2 PET. i. 6———*And to Patience, Godliness.*

GODLINESS *was described in the preceding Sermon; and the Subject is here resumed, in order to represent,*

II.

The indispensable Obligations of Christians to Godliness.

To this Christians are obliged, because,

1. *The chief Aim of the Gospel is to form us to such a Temper.*

[Any Design of Man's Recovery from the Fall could not fail to include his Restoration to Godliness as a principal Part. For it is impossible for us to be set right, and yet remain disaffected to God, and destitute of Impressions and Affections, correspondent to his Perfections and the Concern we have with him. Jesus therefore, finding our Nature alienated from the God that made us, submitted to suffer for us, to atone for this horrid Provocation; and procured the divine Spirit to renew, encourage, and dispose us to arise and return to our Father: And has revealed him, as full of Compassion and ready to receive those that return. And to induce us to this, and recal us to live unto God, is the main Scope of all the Truths the Gospel reveals, the Precepts it contains, and the Promises and Threatnings wherewith they are enforced, p. 178, 179.]

2. *All other Virtues, without this, will neither be acceptable to God, nor turn to our own Account at last.*

[Because they are but partial Appearances of Virtue; and their Defect lies in a most important Part, while God himself is neglected, to whom our first and greatest Regards are infinitely due; and who will by no Means dispense with the Neglect and Contempt of himself; because People maintain a Decency in their Behaviour to their Fellow-Creatures. This may indeed recommend them to other Men, who are not capable Judges of the Springs that animate them. Nevertheless, they are not Acts of Religion, wanting *this* for their Principle, viz. *A pious Respect to God*, p. 178—182.]

3. *All the other Branches of the Christian Temper are influenced by a pious Regard to God.*

[As far as this prevails, it makes us conscientious in every Duty; renders us superior to Discouragements and Temptations; and its Influence reaches the Heart, as well as the Conversation, p. 182, 183.]

4. *The blessed Jesus recommended it by his own perfect Example.*

[He was the greatest Pattern of genuine Piety that was ever shewn to the World; manifesting through his whole Course the deepest and most fixed Sense of God upon his Mind; and testifying his Love to his Father by the strongest Instances: Supported in the greatest Dangers by the Thought of his Father's Presence, and the fullest Confidence of his Assistance in the extremest Trials. He was likewise a Pattern of the most steady Obedience to his Will. He had his Eye continually upon his Commission and the Work assigned him. Nor did he decline the most difficult and self-denying Part of it. His Submission to the divine Disposal in all Circumstances was placid and chearful. He was also exemplary in the Worship of God, and careful to fulfil all Righteousness, p. 186, 192.]

U S E.

1st, *How excellent is the Christian Religion, which has so peculiar a Tendency to promote this pious Respect to God, p. 192.*

2dly, *Let our Regards to him be agreeable to the Revelation made of him by his Son.*

[The Phrase (to live godlily in Christ Jesus) imports something peculiar in the Piety of a Christian. Our Regards to God should be spiritual, as he is now more fully revealed in his spiritual Nature; and such as become redeemed Sinners through a Mediator. Our Service to him should be, not with a slavish, but a filial Temper, animated by the great Example of Piety which Christ has given us: And we should exercise ourselves unto Godliness in a Dependence on the Grace and Strength of Christ, and expect to be accepted in the Beloved, and for his Sake, *ibid.*]

3dly, *Let us manifest the Influence of Godliness upon our Hearts by the Exercise of every Grace, and the Practice of every Christian Duty, p. 194.*

The End of the Ninth DISCOURSE.

DISCOURSE X.

Faith in, [or the Christian Temper towards] Christ.

1 PET. i. 8. *Whom having not seen ye Love: in whom, though now ye see him not, yet believing, ye rejoice with Joy unspeakable and full of Glory.*

[NEXT to the Regards we owe to God, the Christian Temper towards CHRIST, as our Saviour and Mediator comes under Consideration:—Which may be summed up in these three Things, 1. FAITH, 2. LOVE, 3. JOY in him, as *unseen* by us: All implied in the Text, p. 195—197.]

I.

FAITH IN CHRIST.

It is proposed,

1. *To give a brief Account of the Nature of Faith in Christ.*
2. *To consider it, as what, in our present State, we must Exercise without seeing him.*

I.

As to the Nature of Faith in Christ, it comprehends,

1. *A firm Persuasion of what the Gospel testifies concerning him.*

[The whole Compass of the Divine Revelation concerning Christ is the Thing to be believed: All that we find prefigured, predicted, or related of Christ, his Nature, Words,—Actions,—Sufferings,—Offices, is the Matter of a Christian's Faith. The first Act of Faith is a firm Persuasion of the Truth of all this, as far as we can discover it to be revealed in Scripture, p. 199—201.]

2. *A personal Acceptance of Christ according to his Character in the Gospel.*

[A Christian's Faith is not only a general Assent to Gospel Declarations, but includes personal Application, from a Consideration of our own Concern in them. We must heartily Consent to own and accept him, in all the Characters he bears; and have our Spirits impressed suitably to the Nature and Importance of what we consent to, concerning him, p. 201—203.]

II.

Faith in Christ, as now to be exercised, with this Circumstance, “we see him not.”

[We must not think that Christians now have a harder Part to maintain a lively Faith in Christ, than the first Christians had, who saw him in the Flesh, heard his Doctrines, and saw his Miracles; for]

1. *Faith*

1. *Faith in Christ was not produced in all, or in the Generality of those who had actual Converse with him.*

[How insufficient the bare Sight of Christ, or personal Concern with him, were of themselves to produce Faith, appears from the Case of Judas, of Bethsaida, and the other Cities where he wrought so many Miracles, and from the small Number of Disciples converted in his Life-time, which probably were but 500, p. 204—206.]

2. *It is as reasonably claimed from us, as it was from those who actually saw him.*

[Christ's Cotemporaries had some Disadvantages, as well as Advantages for their Faith, which we have not. They had a false Notion of his Character, expecting in him a Temporal Prince. — We have not only Proofs sufficient for our Belief, but even some Evidences, which the first Christians had not; in the Accomplishment of Christ's Prophecies relating to the Destruction of Jerusalem, and the Dispersion of the Jews, in the wide Propagation of the Gospel, and the Martyrdom of it's Confessors, p. 206—209.]

3. *It is, upon the present Footing, sufficient for all practical Purposes.*

[If we are willing to believe God's Testimony, upon as full Attestations that its come from him, as we are satisfied with, in other Cases, we cannot want Considerations to Influence us in every Part of the Christian Life, p. 209—210.]

4. *It extends to many Things which none ever saw: in which we are upon a Level with the first Christians.*

[Christ's Divine Nature, the Designs of his Death, what he is now in Heaven, what he is doing there, and what he shall do when he shall come again the second Time, are all out of the Reach of Sense; yet as Important as those Things which were once obvious to it, p. 210.]

5. *It has a peculiar Excellence on this very Account, that we have not seen him.*

[Our Faith thus circumstanced shews a more prompt Inclination to take God's Word, where we have Ground enough to believe that he speaks, though we should chance not to have such over-bearing Evidence, as some have had, p. 210—212.]

6. *We have Encouragement to hope it will be peculiarly acceptable to him.*

[Christ pronounced a peculiar Blessedness upon those who should believe in him though they saw him not! John xx. 21. — Hereby we give Glory to God, as being strong

Strong in Faith, and such a Faith God will honour accordingly, 2 Theff. i. 10.—p. 212.

INFERENCES.

1. *We may see the Wisdom of Providence in adjusting the Circumstances of Christians in so equitable a Proportion one to another.*
2. *We may see the Necessity of Divine Grace, in order to saving Faith in every Age of the Church.*
3. *We may collect the Usefulness of a standing Ministry. Christ having left the World: it was fit there should be some in every Age and Place to preach the Gospel.*
4. *We have Reason to be content with the Circumstances of that Age of the World, wherein our Lot is cast.*
5. *We should be solicitous, that under the Advantages afforded us, and by the Help of that Grace so readily bestowed, we may believe to the saving of our Souls.*
6. *Our Faith should be allowed it's proper practical Influence upon the whole Christian Temper and Life.*

The End of the Tenth DISCOURSE.

D I S.

DISCOURSE XI.

Faith in, [or the Christian Temper towards] Christ.

I PET. i. 8.—*Whom having not seen ye Love; in whom, though now ye see him not, yet believing, ye rejoice with Joy unspeakable and full of Glory.*

II.

LOVE TO CHRIST.

[AS the Fruit of Faith in him, though unseen by us, is a necessary Part of the Christian Temper.]

It is proposed to shew,

1. *The Grounds of a Christian's Affection to Christ.*
2. *The Characters of it. And,*
3. *The Ways by which it is to be expressed.*

I.

As to the Grounds of it:

He who truly loves Christ, loves him.

1. *For his own personal Excellencies, OR because of what he is in himself; both as God and Man.*

[We have not only the same Discoveries of Christ's Perfections made to us, as those who conversed with him: But a great deal more than they were instructed in 'till he was removed from their Sight. We have in the Gospel such Representations made to our Faith, of Christ's divine and human Excellencies, as make him worthy of our adoring Thoughts and uniting Affections, p. 218—220.]

2. *Because of the near Resemblance he bears to God, as Man and Mediator: And the high Esteem which God hath expressed for him as such.*

[God is to be loved with all our Hearts, so as to have no Competitor with him: Other Things are to be loved according to the Degrees of God's Image which they bear, and according to the Esteem he discovers for them. Hence the blessed Jesus is raised in our Esteem above all other Things: Not only as in his Divine Nature, but even in his Human Nature and Mediatorial Character, he bears more of the Divine Image than any other Being, p. 221, 222.]

3. *Because of the Excellence of his Work, and the unspeakable Love and Benignity he has expressed in it.*

[The Love conspicuous in every Part of the Redeemer's Works and Sufferings, kindles a lively Affection and Gratitude in the Christian's Heart: And he feels a Disposition to receive kindly and becoming Impressions of the Redeemer's Grace, and to study what he shall do in return, p. 222, 223.]

4. *As the most necessary Medium of our Happiness.*

[The true Christian loves and esteems the Redeemer, as worth infinitely more to him than all the World; as the Person by whom alone he comes to God, through whom God is favourable to him, and by whom his final Expectations are to be accomplished, p. 224, 225.]

II.

Scripture Characters of Love to Christ,

May in general be summed up in this, that it is sincere and unfeigned.

[No Christian in this World loves Christ as he ought to do, or would do; or as the Saints in Glory: But he loves Christ truly, i. e.]

1. *It is the Temper of his Soul, not a mere outward Appearance.*

[A true Christian satisfies not himself with Professions of Respect, without correspondent Affections of Soul, p. 226.]

2. *He loves Christ in his whole Character.*

[Not partially. He values Christ not only as his Attonement and Advocate, but as his Teacher and Lawgiver, *ibid.*]

3. *He loves Christ more than any thing else.*

[Great Stress is laid upon this in Scripture. He that loveth Father or Mother more than me, is not worthy of me, p. 227.]

4. *Genuine Love to Christ is productive of proper Fruit.*

[A Christian expresses his high Esteem, and sincere Affection, in the natural Effects of such a Temper of Mind, p. 227. Which leads to,]

III.

The Ways in which a Christian is to express his Love to Christ in his present Situation.

Our love to an unseen Saviour should express itself,

1. *In frequent Thoughts of him.*

[Our Thoughts will often present a dear Friend to our Remembrance when he is absent in Body: So they should frequently bring to our Mind our peculiar Friend the Lord Jesus, p. 228.]

2. *In a careful Observance of what he has left us in Charge.*

[Christ's departing Charge to his Apostles was that they should teach Men to observe all Things whatsoever he commanded them, p. 229.]

3. *In maintaining our Fidelity during his bodily Absence.*

[Christ is gone above to receive for himself a Kingdom: we are the Subjects of it. There are many Enemies to draw off our Allegiance, which have the Advantage of Presence. Our Affection to Christ will be shewn by a resolute Conflict against them all, *ibid.*]

4. *In*

4. *In a dutiful Regard to the Holy Spirit, whom he has left to supply his Room.*

[We should shew our Affection to Christ, by a Care not to grieve or quench his Holy Spirit, by neglecting his kind Motions : but that we thankfully accept and improve so gracious a Provision, p. 230.]

5. *In Respect to his Friends and Favourites for his Sake.*

[Christ is above receiving in his own Person any Acts of Beneficence from us : But he has left Friends and Relations in our World to whom we may shew them, p. 231.]

6. *In a Concern for his Interest and Endeavours, to promote it according to our Stations and Capacities.*

[The Salvation of lost Sinners : The Refining and Enlargement of his Church : The Propagation of Truth, Charity, Holiness : The Reformation of Manners, and over-throw of Satan's Kingdom ; make the Interests of Christ in our World, p. 232.]

7. *In a delightful Regard for those Things by which we may be helped to Remember him, or to converse with him in our present State.*

[Some of the Ordinances of the Gospel are Memorials of Christ, and all of them are Ways by which we are directed to maintain a Spiritual converse with him, while he is absent in the Body, p. 233.]

8. *In strong Desires after the nearest and fullest Enjoyment of him in Heaven.*

[Where true Love of Christ is, there will be Aspirings to be where he is. p. 234.]

The End of the Eleventh DISCOURSE.

D I S-

DISCOURSE XII.

Faith in, [or the Christian Temper towards] Christ.

1 PET. i. 8.—*Whom having not seen ye love: in whom though now ye see him not, yet believing, ye rejoice with Joy unspeakable and full of Glory.*

III.

REJOICING IN CHRIST,

[IS an Advance upon our Faith and Love: And imports a Rest and Satisfaction of Mind upon the Apprehension we have of his real Excellence, and of the Benefits accruing to us by him.]

It is proposed to consider,

- 1. The Grounds which a Christian has for Joy in Christ.*
- 2. How far it may be esteemed the necessary Temper of every true Christian.*

I.

The Grounds a Christian has for rejoicing in Christ.

Observe here,

- 1. The Gospel Revelation furnishes us with the Materials of this Joy.*

[For Instance it shews us—The kind and gracious Design upon which he came into the World, which was to reconcile us to God:—His Capacity and Fitness to accomplish this gracious Design, both as God and Man:—The several Parts of his Work in the Prosecution of this Design; namely his Teachings, Holy Life, Miracles, Death, Resurrection and Ascension:—The Privileges in which he hath invested his Church at present, viz. a more rational Worship, free Access to God, and a clearer View of future Happiness:—And the Promises he has given us of Pardon: Of a happy intermediate State: Of a blessed Resurrection: And of the present Influences of the Holy Spirit, p. 238—244.]

- 2. The Christian's Faith in this Revelation concerning Christ, is the principal of his Joy.*

[The Degrees of our Joy can only be in Proportion to the Strength and Weakness of our Faith, p. 245—246.]

- 3. The Efficacy of his Faith as working by Love, gives a Christian Reason for the most special and appropriating Joy.*

[In order to our Joy in Christ not only the general ASSENTING Act of Faith is necessary: But the CONSENTING Acts also; that he shall be all that to us, for which he is offered in the Gospel: Our Faith must produce Love; and that Love prove itself genuine by the proper

proper Fruits mentioned in the last Discourse, p. 246—247.

II.

How far it may be esteemed the essential Temper of a true Christian to rejoice in Christ.

1. *A special and appropriating Joy is not necessary to the being of a Christian: though needful to his Well-being and Usefulness.*

[Many Christians are full of Doubts about their State, from Misapprehensions of the Terms of the Gospel Covenant: When in Truth they have good Reason for better Hopes:—The Grace and Holiness of others is so imperfect, that it is justly a Matter of Doubt whether their Hearts are right with God:—Actual Joy in Christ may also be obstructed by a constitutional or occasional Melancholy, p. 248—251.] Yet,

2. *There are some Expressions of a Mind truly rejoicing in Christ Jesus in every sincere Christian, even under his Clouds and Fears.*

[It is the habitual and fixed Judgment of his Mind that Christ and his Benefits are more fit to be rejoiced in than all worldly Goods. If he does not actually rejoice in him, this is not owing to a low Opinion of Christ, but of himself. Accordingly with all his Fears and Doubts he relies upon Christ as an all-sufficient Saviour, and ventures the Weight of his Salvation upon him: Neither would he quit his general Hope in him upon any Terms, p. 251—253.]

R E F L E C T I O N S.

1. *The Christian Religion is certainly a Doctrine worthy of all Acceptation; for it contains glad Tidings of great Joy, p. 254.*

2. *We may infer the Folly of suffering ourselves to be vainly taken up with worldly Joy: when we have so much better, ibid.*

3. *Let all those who have heard the Gospel-Messsage hitherto with Negligence and Contempt, be persuaded to consider the Blessedness it contains, and give it a more suitable Entertainment, p. 255.*

4. *Let all Christians endeavour to rise up to the Height of this Character of rejoicing in Christ.*

[Use Diligence to improve and confirm your Faith in the Gospel-Testimony; and to clear your own Interest with Christ: Often meditate on the Gospel-Discovery concerning him. Let Thanksgiving be your daily Exercise, and rejoicing in him your prevailing and habitual Temper. Finally, by a cheerful Demeanor convince the World that you find his Ways to be Ways of Pleasantness: and his Paths, Paths of Peace, p. 256—258.]

The End of the Twelfth DISCOURSE.

DISCOURSE XIII.

Being filled with [or the Christian Temper towards] the Holy Spirit.

EPHES. v. 18. the latter Part — *Be filled with the Spirit.*

[O]N one Hand, we are taught to have Access to the Father through the Son and by the Spirit: On the other, to expect all Benefits from the Father through the Son and by the Spirit.

The Precept in the Text is directly opposed to a Caution given in the Beginning of the Verse, *Be not drunk with Wine, wherein is Excess, but be filled with the Spirit.* This is addressed to those, who were supposed to be already Christians, and consequently to have the Spirit of Christ in some Measure, and therefore must directly mean, that they should aim at a larger and fuller Measure of his Spirit.]

The Proposition to be discoursed on is,

That we are called by Christianity to be filled with the Spirit.

This leads me to consider,

I. *The Meaning of being filled with the Spirit.*

II. *What is implied in this being made a Matter of Exhortation to us.*

III. *The Obligations which lie upon all who profess Christianity to be filled with the Spirit.*

I.

The Meaning of the Phrase, being filled with the Spirit, is to be considered under a twofold Division.

1st, *What we are to understand by the Spirit, with which we are to be filled.*

Here observe three Things.

1st, *That divine Person, the Third of the sacred Three, is plainly intended.*

[He in whose Name we are baptized, as well as in that of the Father and Son, described in the New Testament, as the *Holy Spirit, the Spirit of God, the Spirit of Christ, the Spirit*, with whom Stephen and Barnabas, &c. were said to be filled, p. 261.]

2^{dly}, *The gracious Influences and Operations of this blessed Agent on our Minds, in order to Holiness and Happiness, are that Participation of the Spirit, which we are to seek after.*

[Not barely his Presence with us, which is every where, or all Christians through the World cannot be directed to expect his Influences. Nor his extraordinary Operations in miraculous Gifts; these were peculiar to the first Age of the Christian Church; and even then not the most valuable Operations of the Spirit, but his direct Agency, as a Spirit of Holiness. This was

from the Beginning, and will be to the End of Time always necessary to any spiritual Good in fallen Creatures, p. 264—268.]

3dly, *The genuine Fruits, which the gracious Influences of the Holy Spirit tend to produce in us, must also be taken in, as a Part of the Object here recommended; and indeed as that, for the Sake of which his Influences are to be desired.*

[All his gracious Operations tend to make us like God, and happy in God. Hence the new Nature, or a holy Disposition in us, is called in Scripture, *The Spirit*. To be filled with the Spirit then, and to be filled with all holy Qualities and well-grounded Consolations thereupon, are one and the same Thing, p. 268, 269.]

This leads me to consider,

II.

What is implied in our being filled with the Spirit. It imports two Things.

1st, *A Sufficiency and Fullness in the blessed Spirit, and his Influences every Way to fill our Souls.*

[But we have no other Way of distinguishing his Influences from Delusion of Fancy, or the irregular Inclinations of our own Hearts, or the Suggestions of the Devil, but by trying their Agreement with the Revelation already made of Truth and Duty. Nor are we to apprehend his Influence to be perceivable by itself, but his acting is in a Way so connatural to the Actings of our Faculties, that we should not be able merely by Feeling to discern from whence it came, or that it had any other Rise than from our own Spirits, if the Scripture did not point us to the Spirit of all Grace, as the Fountain of it. Yet it is of that general Extent through all our Faculties, that whatever is needful for us in every Circumstance to furnish us for any Service, or Trial, or Conflict appointed for us, the Spirit hath it to give, and we are encouraged to * ask it of our Heavenly Father, p. 270—273.]

2dly, *It imports an actual Participation of his Influences and Fruits in a large and plentiful Measure.*

[This does not imply an absolute and perfect Fulness the Lot of no mere Man in this World; but being filled with the Spirit may be more or less Men's Characters in the following Respects.]

* See Luke xi. 13.

1st, *As they come to have every Faculty of their Souls more subject to the Spirit's Authority, and under the Influence * proper to it*

2dly, *As they go on to experience his Operations in all the several Kinds of them.*

[Men advance nearer towards being filled with the Spirit, when they find him enlightening them in their Darkness, and quickening them in their Remissness, and pushing them forward to cleanse themselves from all Filthiness of Flesh and Spirit, and to add one Virtue, or one Branch of the Christian Temper to another, p. 275.]

3dly, *As his Agency comes to be more stated and constant in them.*

[This is imported by a Phrase often used of the Spirits dwelling in us; and Men are more or less filled with the Spirit, as his Motions in their Souls are more or less constant, for exciting them to Good, and the Mortification of Sin, p. 277.]

4thly, *As his Grace becomes more mighty and operative in them, so as actually to produce its proper and genuine Effects.*

[This may be said of Men, either in Respect of their growing in some particular Graces, or in Respect of the Variety of its Fruits appearing in them, *ibid.*]

5thly, *As they Taste such a Sweetness and Delight in the Measure of Participation attained, that they reach forward with the greater Ardour, toward Perfection.*

* Every one who has Time to read, and Ability to purchase, the two following Tracts, will, I dare say, think his Time and Money well bestowed, as they are allowed, in the Opinion of all Men of Sense, to be some of the best, (perhaps the two very best) Tracts, which have yet appeared on the Subject of the Holy Spirit, *viz.* Ridley's and Stinfra's.

The Rev. Dr. Gloucester Ridley's eight Sermons on the Operations of the Holy Ghost, were preached in the Cathedral of St. Paul, 1740 and 1741, sold by Mr. PRIDDEN, in Fleet-Street. Price Four Shillings. Wherein,

I. The Divinity and Personality of the Holy Ghost is asserted from the New Testament.

II. The Jewish and Pagan Opinion on this Point traced out.

III. The Gifts and Graces of the Holy Ghost.

IV. How to be distinguished from Counterfeits. — [Under this Head, I cannot forbear recommending in the strongest Manner, Stinfra's Pastoral Letter against Fanaticism, being an excellent Antidote against the Principles of Enthusiasts and Fanaticks. — Nothing can exceed it on this Subject. — Price One Shilling and Six-Pence. Sold by Mr. KEARSLEY, in Ludgate-Street.]

V. The Expediency of receiving these Gifts and Graces.

VI. Which are attainable by all.

VII. and VIII. The Means by which they are conveyed to us.

To which is added,

A most useful Index, divided into Five Tables.

[This is a Sign indeed, that their Fulness is not complete; but it is one of the best Signs of growing Approaches towards the Fulness attainable on Earth, p. 280.]

REFLECTIONS.

1. *We see the Excellence of the Gospel Revelation, in proposing so suitable and sufficient Relief for the Necessities of fallen Creatures.*
2. *We have here one Instance, wherein Christianity leads us to live by Faith and not by Sight.*
[The Spirit's Agency itself being a Matter of Faith; and the World, he is training us up for, is out of Sight.]
3. *By what hath been said, we should be excited to desire a share in the Spirit's gracious Operations. But of this in the next Discourse.*

The End of the Thirteenth DISCOURSE.

DISCOURSE XIV.

Being filled with [or the Christian Temper towards] the holy Spirit..

EPH. v. 18. latter Part.—*Be filled with the Spirit.*

[THE Import of the Phrase, *being filled with the Spirit*, was considered in the foregoing Discourse.] We proceed therefore to enquire,

II.

What is implied in its being made the Matter of an Exhortation to us, as by the Structure of the Words and the Context you plainly see it is.

In this View the Words plainly intimate three Things; which ought to be duly considered.

The Desirableness of being filled with the Spirit; the Attainableness of it. And that something is incumbent on us in order to our being filled with him.

1st, *That every one should esteem it a most desirable Thing.*

[In order to raise in our Breasts ardent Desires after it, let us take a brief View of its Excellence.]

It is in itself most directly perfective of our Natures.

[For it is to be filled with every Grace and Virtue.]

This would make us the Objects of Divine Favour and Complacency.

[There is nothing in Man, in which a holy God can take so much Delight, as the Produce of his own Spirit in him, p. 283.]

Nothing but this can form Men to a Fitness for bringing much Honour to God, or for singular Usefulness to the World, especially to the Interests of Virtue and Religion.

This would make us Proof against the most powerful Temptations.

[The Allurement, which appears strong to a carnal Mind from the Pleasures of Sin, will soon lose all it's Power in a Man, when the Divine Spirit is freely allowed to represent the Motives of the Gospel to the Mind, with it's own Light and Energy, p. 285.]

This would put us into a fit Disposition for daily Fellowship with God.

This would settle our Minds in the truest Pleasure and Peace.

Finally, *This is no less than Heaven begun. Heaven brought down into the Soul; in Title, in Meetness, in chearful Prospects, in refreshing Foretastes.*

[Is not this a most desirable Good. Far better than to have your Store Rooms filled with *Earthly Treasures*? which may be emptied by a thousand Accidents; and out of which nothing can be carried along with you into the other World. How much less are *sensual Delights* to be preferred to such a Blessing? with which,

if filled, you are filled with Guilt, with Shame, with Distempers, with Poverty, with grating Remorse, and, if not purged by timely Repentance, with the bitter Fruit of your Doings for evermore. Nay, *Learning*, though a more refined and manly Pleasure, and if properly directed, may render a Person eminently serviceable to others, yet does not always dispose Men to be useful; nor will the greatest Degree of it change the Heart, or recommend any Man to God, or secure his everlasting Interest. Speculative Knowledge can be of Use to any Man only while he is on Earth; and if he miss of Heaven it will be Matter of eternal Regret, that he spent his Time no better, p. 266—290. Therefore to be filled with the Spirit deserves to be esteemed by us the most desirable Good.]

And 2dly, *We should look on it as attainable.*

[That professed Christians are commanded to be filled with the Spirit, implies it is a Blessing to be come at by them. To encourage you all to entertain Hopes of this Blessing, as attainable, I would represent the Foundations we have for such a Hope.]

1. *From the Spirit's own gracious Benignity, and his declared Inclination to fill Souls.*

[He is stiled the *good Spirit*; the *Spirit of Grace*; and said to be *grieved*, when Men resist his Influence, p. 292.]

2. *From the Purchase and Intercession of Christ.*

[Christ hath redeemed us from the Curse of the Law, being made a Curse for us, that we might receive the Promise of the Spirit through Faith, p. 293.]

3. *From the Nature of the Spirit's Work in Consequence of Redemption.*

[His Work is to apply what Christ purchased; for this we need him; for this our Eye is directed to him; and we should by no Means despair of attaining that, for which he is declared to be set up, p. 294.]

4. *From the Gospel's being described as the Ministration of the Spirit.*

[While it prescribes the Duty of Men, it fully and frequently acquaints them with the Provision made of the Spirit to capacitate them for it, p. 295.]

5. *From the Declarations of God concerning his giving the Spirit.*

[Ezek. xxxvi. 26, &c. Jer. xxiv. 7. Prov. i. 33. Luke xi. 13.]

6. *From the Instances of his Grace already made in others.*

[Every Convert in former Ages, or in the present, that comes to the Notice of a Sinner, is some Encouragement

ment to him to hope, that his own Recovery is practicable. The same Power can effect it; the same Grace can surmount all his Unworthiness, and put him also among the Children; and the weakest and meanest Christians should not despair of eminent Improvements and Usefulness, if they place themselves under Divine Culture, p. 298, 9.]

7, *From the Beginnings of his saving Work in themselves, good Men may conclude the greatest Heights attainable by them, if they are not wanting to themselves.*

[They may then be confident of this very Thing, that he who hath begun a good Work in them, will perform it until the Day of Jesus Christ, Phil. iv. 6. It is a greater Instance of the Power and Grace of the Divine Spirit to undertake the cleansing of impure Souls, when Sin had the Dominion in them, than to proceed in carrying on his Work, when he hath already made them Partakers of a Divine Nature, p. 299.]

REFLECTIONS.

1, *We see the Inexcusableness of Sinners, if they still perish in their Sins.*

2, *That good Men have constant Reason highly to blame themselves for their small Proficiency and low Attainments.*

The End of the Fourteenth DISCOURSE.

DISCOURSE XV.

Being filled with [or the Christian Temper towards] the Holy Spirit.

EPHES. v. 18. Latter Part.—*Be filled with the Spirit,*

IN the last Discourse it was considered, *What may be implied in its being made a Matter of Exhortation to us, that we should be filled with the Spirit.*

It plainly intimates,

1st, *The Desirableness of it.*

2dly, *The Attainableness of it.*

One Thing more is implied, to which I proceed,

3dly, *That something is incumbent on us, as our Duty, in order to our being filled with the Spirit.*

[An Exhortation to the End is the same as an Exhortation to use some Means in order to that End. So here, *Be ye filled with the Spirit*, is in effect saying, use the Means proper, on your Part in order to be so.]

The Exhortation may be addressed either to those, who are not yet Partakers of the regenerating Influences of the Holy Spirit; or to such, in whom a good Work is begun.

I think it proper to consider these Cases distinctly; and shall employ the present Discourse in shewing,

That there are Duties incumbent even upon unconverted Sinners, in order to their Participation of the saving Influences of the Spirit.

But it may, perhaps, be objected; *How can any Thing by us be considered as a Means of obtaining the Spirit?*

To remove this Difficulty, I shall,

1. *Offer some Things for stating this Point.*

Then 2. *Propose the Duties incumbent on you.*

Three Observations may suffice for stating the Point.

1. *Nothing which Sinners can do, can in the least deserve the Communications of the divine Spirit.*

[There is no intrinsic Worth in any Endeavours that Sinners can use, as to lay an Obligation on the blessed God in a Way of Merit to give his Holy Spirit. Nor is there any essential Connexion between such Endeavours and the Grace of the Spirit: If there is any Connexion, it must be made by the free undeserved Mercy of God. For the Influences of the Spirit are entirely a Provision of sovereign Grace for lost Sinners.]

But all this carries no Inconsistency in it with God's having freely and graciously established a Constitution, wherein he encourages us to hope for the Grace of his Spirit in a stated Way. It is not one jot less Grace, because he directs us to be found in the Use of Means.

Nor

Nor is he tied down to these; because he usually gives his Holy Spirit in this Way. To me divine Mercy shines more illustriously in treating them according to the reasonable Natures he hath given them, striking upon the main Principles of human Action, Hope and Fear, and putting them upon Exercises suitable to their present Condition, with encouraging Intimations of Success by his Grace, p. 304—309.

2. *Nothing required from Sinners in order to their Participation of the Spirit, is expected to be done by their mere natural Power; but previous Influences of the same Spirit is supposed even to this.*

[There is an Agency of his, as promiscuously and extensively afforded as the Gospel is. Upon this Foot the Exhortations of the Gospel are fitly addressed to them; and peculiar Threatnings are most justly added to those who shall neglect or renounce the Salvation offered in it, because they are capable of performing the Duty required, tho' not of themselves; yet by Virtue of the preparatory Grace of the Spirit, p. 309—311. *]

3. *It is not asserted, that God never makes any Partakers of the effectual Grace of his Spirit, who are not found in the Use of appointed Means; but that this is his ordinary Way of acting, and the only Rule we have for our Expectation.*

I now proceed,

II. *To represent to you, what is incumbent upon Sinners in order to their entertaining Hope of their being born of the Spirit.*

1. *They should apply themselves diligently to attain Christian Knowledge.*

[The Spirit is not wont miraculously to convey new Notions, different from those already revealed in his Word, and which Men were unacquainted with before; but he affects the Heart in a more powerful Manner with the Truths already learned. This makes religious Education to be so eminent and frequent a Means of saving Impressions. And it must be wild Enthusiasm to expect or pray for the Spirit, while Men are negligent in furnishing their own Minds, or their Children's with useful Instruction. Faith usually comes by Hearing, p. 313, 314.]

* Can there be any *reasonable* Doubt, whether the benevolent Author of Nature, who is Love, who is good to all, and his tender Mercies are over all his Works, hath not likewise by his Grace qualified or prepared all that were never favoured with the Gospel, to act as *reasonable Creatures* and *moral Agents*, so as to gain his Acceptance, (thro' a Mediator unknown to them) if they are not wanting to themselves?

2. *They*

2. *They should often turn in upon their own Minds, and seriously consider how the several Truths, with which they are acquainted, concern themselves, and are applicable to their own Case.*

[Personal Application gives Life and Force to every Truth, and for want of it, the general Knowledge, which most People receive, makes little or no Impression: But if you frequently bring the Word of God and yourselves together, there might be hope of a good Effect.

When you know, for Instance, the large Extent and Spirituality of God's Commands, as explained by Christ; when you read or hear of the unspeakable Blessings that come by Christ Jesus; of the good Will of God to Men; of so kind and effectual Provision, as the Grace of the Spirit, discovered for the Relief of human Weakness and Corruption; turn inward and think—how much happier a Creature I should be than I now am, or all the World can make me, if I was but a Christian indeed! p. 115—117.]

3. *They should carefully abstain from all the plain Obstructions to his gracious Influence.*

[Such are gross Sins, as Intemperance, Lewdness, and all Kinds of Sensuality; they directly feed the carnal Mind, and put Sinners, as far as possible, out of the Way of the Spirit's first saving Impressions. Now there are none of you whose Consciences must not tell you, that you can, if you will, abstain from these Excesses, p. 318, 319.]

4. *It much concerns Sinners diligently to observe and improve all tender Seasons.*

[When Thoughts about their Souls are stronger than usual; when Conscience admonisheth with some Life; when Convictions stare them in the Face; when they are in a Disposition to make some good Purposes and Resolutions. These are happy Gales of the Spirit, which, if carefully attended to, might be improved to good Purposes.

5. *They should above all earnestly and frequently pray to God for his sanctifying Grace.*

[The earnest Prayers of Men under serious Convictions for his saving Grace, though as yet they are not thorough Converts, are far from being an Abomination to the Lord; they are only the Professions of Respect to God, made by Men resolved in Wickedness, that are the Sacrifice of the Wicked, which is an Abomination to him. The Cases of Manassah, 2 Chron. xxxiii. 12. of Ephraim, Jer. xxxi. 18. of the Prodigal Son, Luke xv. are left on Record for the Encouragement of

of convinced Sinners, earnestly to sue for divine Grace, p. 320.]

6. *They should hereupon attempt an entire Surrender of themselves to God in Christ, on the Terms of the Gospel, not doubting of his Grace to accompany them herein.*

REFLECTIONS.

1. *All true Converts have Reason to magnify the Grace of God in making them to differ from others.*

2. *Every unreclaimed Sinner will be absolutely inexcusable.*

The End of the Fifteenth DISCOURSE.

D I S.

DISCOURSE XVI.

Being filled with [or the Christian Temper towards] the Holy Spirit.

EPHES. v. 8.—Latter Part. — *Be filled with the Spirit.*

INOW proceed to the Case of those, who are already in a sanctified State, to whom the Exhortation in the Text is most directly addressed; and to shew as I proposed,

That something farther is incumbent upon those who are born again, in order to their being filled with the Spirit.

[The Improvements indeed made by good Men *deserve* not farther Grace, yet the Gift of it is plainly connected with them by Divine Promise. What the Duties required of them are, in order to their being filled with the Spirit, I am now to represent, p. 329.]

1. *Renewed Christians are concerned to maintain strong and habitual Desires of the Spirit's farther Influence and Fruits.*

[He never acts with such Pleasure and Power in any Soul, as where he is a welcome Guest: And enlarged Desires make way for enlarged Communications; whereas Indifference damps his Motions. He loves to act in a Soul neither conceitedly full of itself, nor contentedly full of inferior Good, p. 330.]

2. *All the sacred Institutions, wherein the Spirit hath encouraged us to expect he will meet us, must be diligently attended to.*

[They who vainly think themselves above Ordinances, really put themselves out of the Way of the Spirit; for he acts principally in and by these. Here he encreaseth the Light of his Saints; strengthens their Faith; inflames their Love; and excites their Graces, to proper Exercise, and is used to dispense his most refreshing Consolations. Private Exercises of Devotion and public Ordinances, are equally necessary to the Improvement of Christians. As the Lord's-Day is, under the Gospel, the most stated Season for Religious Exercises, so it claims a peculiar Regard by all, who desire a plentiful Share of the Spirit. The following are apt Means of obtaining this great Blessing, *viz.* A diligent and continued Study of the Holy Scriptures; a careful Attendance on the Ministry of the Gospel; close and fixed Meditation on Divine Things; singing Psalms; and a conscientious Attendance on the Lord's-Supper. But Prayer is an Exercise more frequently mentioned than any other in particular, wherein the Agency of the Spirit may be expected, p. 331 — 336.]

3. *All Things which have a direct Tendency to quench his Motions, should be carefully guarded against.*

[Such

[Such are eminently all fleshly Lusts ; likewise the diabolical Sins of Wrath, and Malice, and Envy, and Uncharitableness, which greatly grieve him. The Spirit of Love chuses to reside and act freely in a Soul, that breathes the same Heavenly Temper, p. 338.]

4. *The Spirit should be directly eyed and employed by us, according to the Province which he is revealed to sustain.*

[Since his Agency is so particularly revealed in the Gospel, an habitual and lively Sense of our own Insufficiency for that which is good, should be maintained, and a firm Persuasion of his Ability and Readiness to help our Infirmities ; and accordingly we should often apply to God, not only for those Spiritual Blessings, which the Spirit confers, but directly for the Spirit to confer them, p. 340.]

5. *We should carefully improve and fall in with his Influences, as they are afforded.*

[This is being led by the Spirit ; yet we are not blindly to pursue every Thought, that starteth in our Minds without Examination, but must try every Suggestion that occurs, by the infallible Rule of God's Holy Word : But when we are convinced by this written Word, that the Suggestion is good, and therefore from him our Business is ready Compliance, p. 340.]

The Third General Head remains to be considered.

III.

Viz. The Obligations which lie upon Christians to aim at being filled with the Spirit.

[But having prevented myself in much that might be offered here, by what has been already said concerning the *Desirableness* of it, I shall only propose the following Considerations.]

1. *The clear Revelation we have received concerning his Agency, beyond the former Ages of the Church, lays us under a farther Engagement to seek after him, and a large Share of his Influence and Fruits.*

2. *The Dignity of his Person should make us ambitious of such a Guest, when he is willing to dwell with us.*

[He is no less than the *Spirit of God*. If he dwells in us, God may be said to dwell in us by his Spirit. We are the Habitation of God, as far as we are the Habitation of the Spirit. How should every Saint then aspire to be full of God, of his Light, and Love, and Likeness ? p. 342, 343.]

3. *His Relation to Christ obligeth every Christian to aim at the fullest Participation of him.*

[He is eminently styled the *Spirit of Christ*, for he is one of the most eminent Fruits of his Purchase. If then we have a Value for our blessed Master ; if we think

he

he hath provided well for our Interest, we should desire to be filled with the Spirit, which will be most pleasing and honourable to him, and he assures us, will be most profitable to ourselves, p. 344.]

4. *Our Relation to Christ will be most clearly proved by this.*

[*If any Man hath not the Spirit of Christ, he is none of his.*

Our Relation to Christ will be more or less evident, in Proportion to the Degrees of our Participation of his Spirit; which can be judged of only by the Fruits of the Spirit in us; nor is he used to give strong Consolation, where he has not formed eminent Graces. Confident Assurance without this, is indeed a very suspicious Thing, p. 345.]

5. *By this Means we shall be Vessels of Honour, sanctified and meet for our Master's Use, and we can never be so otherwise.*

[Should it not be the Point of Honour, to which every Servant of Christ should aspire, that he may acquit himself to the fullest Approbation and Glory of his blessed Lord?]

6. *So an Entrance will be ministered to us abundantly into the everlasting Kingdom of our Lord and Saviour Jesus Christ.*

[Those that are eminently filled with the Spirit, being full of his holy Fruits, will be capable of receiving a greater fulness of Glory, as the Scripture most frequently assures us, that it is prepared for them, p. 347.]

Upon the Whole then,

1. *We are led by this Subject to admire the Wisdom and the Grace of the Evangelical Dispensation.*

2. *The Imperfection of Saints ought to be no Disparagement to Christianity, but it is a great Disgrace to ourselves.*

3. *The proper Temper prescribed by Christianity towards the Holy Spirit, is evident from these Discourses.*

The End of the Sixteenth DISCOURSE.

D I S-

DISCOURSE XVII.

The Spirit of Bondage, and the Spirit of Adoption.

ROM. viii. 15.—*For ye have not received the Spirit of Bondage again to fear; but ye have received the Spirit of Adoption, whereby we cry, Abba, Father.*

[CHRISTIANS are described in the former Verses by several Phrases which intimate the stated Agency of the Divine Spirit upon them, and their affectionate and obedient Regards to him. It is a great Happiness to have such a Guide, and to be disposed to treat him in this Manner; especially as it proves that they are related to God as his Children. This is argued in the Text from the Nature and Effects of his Influence on their Minds, as a Spirit of Adoption, and not of Bondage, p. 350, 351.

By the Spirit of Bondage is plainly meant such a Temper towards God, as Slaves usually have towards their Masters; who are chiefly influenced by the Fear of Correction. The Temper of a Christian, on the other Hand, is not represented by the Disposition of a Freeman, but of a Child; which eminently consists in Love, Ingenuity, Freedom and Confidence. Having received the Spirit for this Purpose, both Jews and Gentiles address God, in their several Languages, as their common Father, and with Dispositions suited to this Relation, p. 352.]

The Spirit of Bondage represents the State of the Jews, as distinguished from Christians; and in this View the Text lays a Foundation for the following Observation.

The Temper to which we are led by Christianity is not such a servile Spirit, as that which prevailed under the Law; but a Spirit of Adoption, leading us to consider God, and to act towards him, as a Father.

It is proposed to enquire,

I. *In what Sense it was made the Character of those under the Law, to have received the Spirit of Bondage; and of those under the Gospel, to have received the Spirit of Adoption.*

II. *How the Mosaic Dispensation contributed to a servile Spirit; and how the Gospel leads to a filial Temper.*

III. *How our Deliverance from the one, and Participation of the other, should influence us, [p. 353, 354.]*

It is enquired,

I.

In what Sense it is made the Character of those under the Law, to have received the Spirit of Bondage; and of those under the Gospel, to have received the Spirit of Adoption?

[These

[These are not to be understood as universal Characters of either. Many under the Law discovered a truly filial Temper; many under the Gospel have too little of it; and all Kinds and Degrees of Fear are not discouraged even under this Dispensation, p. 355, but]

These are mentioned as the distinguishing Characters of the two Dispensations, to express,

1. *What they naturally lead to.*

[That filial Temper which some under the Law discovered, did not arise from the Law; but from the Views they had of the Grace of the Gospel, which directly leads to it, and lays a sufficient Foundation for it. If good People under the Gospel are influenced by a servile Spirit, it is owing to Mistakes about its Nature, Weakness of Faith, great Imperfection of Obedience, or bodily Distemper, p. 356.]

2. *The Disposition which did commonly in fact prevail under each Dispensation.*

[The Spirit of Adoption is more generally and more largely communicated under the Gospel than under the Law, as its Discoveries are more exalted and refreshing. The State of the Jewish Church is compared (in Gal. iv.) to that of an Heir under Age, who is under Restraint; while Christians enjoy the Freedom of a Son who is come to Age, p. 357, 358.]

It is farther enquired,

II. <

How the Mosaic Dispensation contributed to a servile Spirit, and how the Gospel leads to a filial Temper.

1. *The Manner of introducing these Dispensations intimated their different Tendencies.*

[The Mosaic was introduced in a Way which would naturally create Dread. The Miracles in Egypt were of the terrible Kind; and most awful Circumstances attended the giving of the Law. The Miracles of Christ were beneficent, and his Appearance and Manner were gracious, p. 359, 360.]

2. *The Law was the Ministration of Condemnation; the Gospel of Righteousness.*

[The Mosaic Law (containing the Substance of the original Law framed for innocent Man, and enforcing it by severe Penalties) was intended to restrain from Sin, by shewing the Evil of it; and (by discovering the Impossibility of being justified by it) to make another Method of Justification welcome; which was suggested, though obscurely, in its Promises and Predictions. But the Gospel, while it gives the most sublime View of our Duty, and establishes the Honour of God's moral Law, most clearly explains the Method of Justification;

fication by the Obedience and Sufferings of Christ; and thereby establishes the Hope of every sincere, though imperfect Christian, p. 361, 362.]

3. *The Manner of approaching God under these two Dispensations, might contribute to these different Tempers.*

[The Law, which prescribed the Bounds to which the People, Levites and Priests might severally advance, and beyond which they might not approach towards the Symbol of the Divine Presence, and forbade even the High Priest to enter the holiest Place oftener than once in the Year, tended to inspire the Israelites with Awe, and keep them at a Distance. But every Christian has Boldness to enter into the Holiest, in Consequence of a Sacrifice which may satisfy the doubting Mind, introduced by a High Priest who is perfectly holy, and assisted by the Blessed Spirit, who is given as the Pledge of God's Willingness to hold Correspondence with us; but who was neither so commonly bestowed, nor so clearly revealed, under the other Dispensation, p. 363—366.]

4. *The Difference between the Law and Gospel, as to burthensome Rites, is to be considered as having an Influence upon these different Tempers.*

[Under the Law they were numerous; many of them painful; the Reason of many was not obvious, nor their Reference to the Gospel apprehended; yet they were strictly enjoined; which must give a conscientious Person great Anxiety. But the positive Institutions of the Gospel are very few, and easy, and their Design is plain, p. 367, 368.]

5. *The Difference in the Motives to Obedience, which are principally made Use of in the two Dispensations, contributed to make a Difference in Temper.*

[The Representations of God under the former were more awful: The Promises chiefly related to temporal good Things: And, though good Men always had Regard to spiritual and eternal Blessings, their Views and Hopes, under the Law, were very imperfect. The Gospel contains various, most express and important Promises; excites Gratitude by the noblest Views of divine Mercy, and the richest Effects of it; and makes the brightest Discoveries of eternal Blessedness, p. 369.]

6. *The different Light afforded as to the main Privileges of Saints, made those of the Old Testament comparatively under a Spirit of Bondage, and makes those of the New under the Spirit of Adoption.*

[Even the Prophets did not always apprehend 'the full Meaning of their own Predictions. The least Christian may know more of these Matters, than even John the Baptist. Herein God treats us in a Way more agreeable to the filial Relation, and more apt to produce filial Affection, p. 370.

7. *The Agency of the Spirit is different under these different Dispensations.*

[Correspondent to the Genius and Discoveries of each, p. 371.]

This Discourse concludes with the following REFLECTION.

Since we are placed in more advantageous Circumstances, not only than Heathens, but even than the Jews themselves, we ought to be very thankful, to be peculiarly concerned to comply with the Design of the Gospel, and to labour to excel in every Branch of Goodness.

The End of the Seventeenth DISCOURSE.

DISCOURSE XVIII.

The Spirit of Bondage, and the Spirit of Adoption.

ROM. viii. 15.—*For ye have not received the Spirit of Bondage again to fear; but ye have received the Spirit of Adoption, whereby we cry, Abba, Father.*

The Subject of the last Discourse is here resumed, in order to enquire,

III.

How our Deliverance from a Spirit of Bondage, and our having received a Spirit of Adoption, should influence us.

This is suggested in the last Words of the Text, “Whereby we cry, Abba, Father;” that is, we consider God as our Father, and our Temper and Behaviour is filial. Hence it is our Duty,

I. *To see to it that we have a filial Temper.*

[Veneration of the Excellency, Authority and Government of God, a Fear of his paternal Correction, and even of Hell itself, may be useful, while we are surrounded with Temptations, our Characters are imperfect, and our Resolutions weak; but these are not inconsistent with Affection to him as a Father. Meditation on the Love of God in Christ, and all the happy Fruits of it, is highly proper to cherish this Affection, p. 374, 380.]

II. *To maintain such a Temper and Conduct as will shew that we are governed by a Spirit of Adoption, particularly,*

1. *In Acts of Worship.*

[By engaging in them frequently with Delight and holy Freedom and Confidence, mingled with Reverence and Resignation; arising from Views of the divine Goodness, All-Sufficiency, and Wisdom; the Merits of Christ, and the Success of former Applications to God, p. 381, 382.]

2. *In Acts of filial Obedience.*

[Slaves have hard Thoughts of their Master and his Service; hence they obey with Ill-will, and sparingly. We should engage in the Service of God with honourable Thoughts of him, and his Service, with Hopes of Acceptance through Christ, and with Gratitude for the Discoveries of his paternal Love. Hereby our Obedience will be rendered chearful, constant, and strenuous, p. 383, 384.]

3. *In Sorrow for Sin.*

[This should not flow from the Fear of Punishment alone, but the Thought of having offended a kind Father should be increased by the Hope of Pardon; and re-

spect all Sin, even such as are unknown to Men, or reckoned by them inconsiderable, p. 385, 386.]

4. *In bearing Afflictions.*

[Persuaded that in afflicting us, God does nothing unsuitable to the Character of a Father, we ought to put a good Construction on the darkest Providences; love and trust him still, and patiently wait for Deliverance, p. 387.]

5. *In Imitation of God.*

[Esteem and Endearment assimilate a Son to his Father, p. 388.]

6. *In loving all that appear to be his Children.*

[On Account of their being beloved of him, and bearing his Image, p. 389.]

7. *In the Frame of our Spirits, in Reference to dying.*

[Especially by a Willingness to submit to it, arising from the Consideration of what Christ has said, done, and suffered to reconcile us to it;—from being weaned from the World,—and the Hope of an Interest in final Happiness, grounded on right Apprehensions of the Gospel Dispensation, and the Consciousness of a holy Disposition, especially of the Love of God in our Hearts, p. 389, 390.]

For the Application of this Subject,

1. *Let us examine how far a filial Temper prevails in us.*

[Though all are in some Degree under a Spirit of Bondage, yet every true Christian has some Apprehensions of God's general Mercy in Christ, desires an Interest in it as his greatest Happiness, is afraid of offending God by Sin or Discontent, and depends on God, though sometimes with a trembling Heart. How is it with us in these Respects? p. 391.]

2. *Let Christians endeavour after the greatest Heights and noblest Fruits of a Spirit of Adoption.*

[This is most agreeable to the Christian Dispensation; is most pleasing to God; may prevent his fatherly Correction; will make Obedience pleasant, adorn Religion and invite others to it: To this the Example of Saints, who lived under a less advantageous Dispensation, should strongly persuade us. To cherish this Temper, let us contemplate the Goodness of God; avoid every Thing that would alienate our Hearts from him; pray for the Spirit to shed abroad the Love of God in our Hearts; act up to the Hopes we have; be thankful for them, and grow in Grace and the Knowledge of Christ, p. 392. 397.]

The End of the Eighteenth DISCOURSE.

DISCOURSE XIX.

Christian Fortitude.

2 PET. i. 5. Former Part—*And besides this, giving all Diligence, add to your Faith, Virtue.*

[CHRISTIANITY discourages the slavish Fear of God; and much more the cowardly Fear of Men.

The Apostle supposes that they to whom he wrote believed the Gospel, and exhorts them to raise on the Foundation of Faith a proper Superstructure in several Articles, the first of which is Virtue. The Term cannot here mean moral Goodness in general; since it would then include almost all the others. It rather signifies Fortitude, which is often meant by the Greek Word here used, and well suits the Connexion, p. 398, 400.]

Hence we may observe, that

Christian Courage and Fortitude is a Temper of Mind very necessary to be found in all Believers.

In handling the Subject the Author proposes to consider,

I. *The Nature of this Christian Grace.*

II. *What is intended in the Exhortation, to add it to our Faith.*

It is proposed,

I.

To explain the Nature of this Christian Grace.

[Courage disposes to brave Actions without being daunted by Danger. *Christian Courage* inclines a Man to persevere in his Duty, in the View of the greatest Discouragements.]

The Author more particularly enquires,

1. *For what this Grace is to be exercised.*

[In general, in maintaining Christian Faith and Practice. For this Purpose we should inform ourselves on these Heads, our Courage will otherwise be a blind Principle; we shall be in danger of maintaining Error instead of Truth: Or if we are in the Right, it is only by Accident, and our Zeal cannot be acceptable to God. Ill-instructed Christians are in danger of proving Cowards, and deserting their Professions, p. 401, 402.]

2. *Against what it is to be maintained.*

[Courage supposes Opposition, and therefore can only be exercised on Earth. Here there is Occasion to exercise

exercise it, against the Power, Subtily and Activity of our ghostly Enemies, whose natural Furniture, Experience, Malice and Success, render them formidable against the irregular Inclinations and Passions of our Natures ; — and against Discouragements from others : Some Christians have been called to Martyrdom ; all are required to endure it, if they should be called to it : Reproach and Ridicule is a very common Exercise ; and it requires no little Resolution in Persons of some Tempers to dare to be singular, p. 403, 406.]

3. *In what Instances we should discover this Courage.*

[Not by Insensibility of Danger, or by unnecessarily exposing ourselves to it : But by deliberate Resolutions for Duty on counting the Cost — by suppressing distracting Fears of distant Evils ; — by Application to our Christian Work, notwithstanding stated Opposition ; — by Readiness to undertake difficult Service, if called to it ; — and by a steady Conduct under actual Trials, p. 407, 412.]

It is farther considered,

II.

What is intended in the Exhortation to add Courage to our Faith.

[It may intimate, that Faith is imperfect without Courage ; cannot be sufficiently evident to ourselves, nor useful to others : — But it is chiefly designed to insinuate, that Faith may be of Service to inspire us with Courage, p. 413. Particularly as,]

1. *Faith discovers Divine Providence engaged for us in all our Difficulties : And if God be for us, who can be against us ?*

2. *It proposes the divine Spirit as directly provided to help our Infirmitics.*

3. *It represents our main Enemies as vanquished by Christ, under this special Character, as the Head of the Church.*

4. *It gives particular Assurance that our Trials shall not exceed the Strength we have, or shall receive.*

5. *It sets in View greater Evils to be feared from Cowardice, than shall ever befall us for our adhering to God.*

6. *It assures us of the glorious Success of our Courage.*

[Of a future Happiness which shall bear Proportion to the Dangers and Difficulties we surmount.]

7. *It represents the noblest Examples of holy Fortitude on the same Principles.*

[Such are the excellent Persons mentioned, Heb. xi. and many others : St. Paul himself, and, above all, the Captain of our Salvation, p. 414, 418.]

U S E.

1. *The Grace of Fortitude is of great Importance in the Christian Life.*

[It is necessary in every Duty and Season, and under every Dispensation of the Church ; though more especially requisite in some Stations ; for Instance, to Ministers, Magistrates, &c. and in some Duties and Circumstances of Life, p. 419, 420.]

2. *To increase Courage, let us endeavour to strengthen Faith.*

[By Meditation on the Motives of the Gospel, earnest Prayer, and frequent Examination of the Grounds of our Hope.]

3. *Let us use all further Means to fortify our Minds.*

[Particularly let us expect Difficulties ;—be sure that our Cause be good, and maintain a good Conscience in the general Conduct of Life, p. 421.]

The End of the FIRST VOLUME.

